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THE CANADIAN JEWISH NEWS

CANADA'S NATIONAL JEWISH NEWSPAPER

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POPE SEES ENVOY OF ISRAEL

TO ADDRESS CANADIAN ZIONISTS: The Right Honourable John G. Diefenbaker, Prime Minister of Canada, will be the guest of honour of the Zionist Convention in Toronto, on Monday, November 5th.

PRIME MINISTER, PEARSON AT CANADIAN ZIONIST CONVENTION

The Right Honorable John G. Diefenbaker, Prime Minister of Canada, and the Honorable Lester B. Pearson, P.C., Q.C., M.P., LL.D. leader of the opposition will address delegates to the forthcoming 36th national convention of the Zionist Organization of Canada which will take place November 2-6, at the Park Plaza Hotel.

This was announced by Lawrence Freiman, Ottawa, Z.O.C. President and Robert H. Soren, Toronto, General Convention Chairman, who reported that both Mr. Diefenbaker and Mr. Pearson had accepted invitations of the National Convention Committee to be present at the convention.

Over 1,000 delegates, alternates and observers will be attending the Biennal national event which will mark the Diamond Jubilee celebration of the Zionist Movement in Canada.

Prime Minister Diefenbaker will be the guest of honor and speaker at the Diamond Jubilee Banquet in Beth Tzedec Synagogue on Monday, November 5th at 7:30 p.m. The dinner will be preceded by a reception tendered by His Excellency Yaacov Herzog, Israel Ambassador to Canada.

Z.O.C. President Freiman will preside at the banquet which also will be graced by the presence of Canada's First Lady Mrs. Diefenbaker.

The invocation will be made by Rabbi Dr. Stuart E. Rosenberg, Beth Tzedec Synagogue. Rabbi S. M. Zambrowsky, Montreal, National Vice-President, United Zionist Council, will introduce the Prime Minister. Following Mr. Diefenbaker's address, an appreciation will be made by Dr. Samuel B. Hurwich, National Vice-President United Zionist Council. Grace after meals will be said by Cantor Joseph Cooper, Beth Tzedec.

Mr. Pearson will participate, together with Dean Ivan C. Rand, Q.C., LL.D., School of Law, University of Western Ontario, at a luncheon tendered by the convention on Sunday, November 4 at 12:15 p.m. in the Empress Room of the Park Plaza Hotel.

A presentation will be made to Mr. Pearson by Senator, The Honorable David A. Croll, Q.C., Honorary Vice-President, Z.O.C. Michael Garber, Q.C., Immediate Past President, Z.O.C. and President, Canadian Jewish Congress, will make the presentation to Dean Rand. Presiding at the luncheon will be Professor Maxwell Cohen, Q.C., McGill University, the national chairman of the Z.O.C. Public Relations Committee. The invocation will be given by Rabbi Jordan Pearlson of Temple Sinai.

GUEST OF HONOUR: The Honourable Lester B. Pearson, head of the Liberal Party and leader of the opposition, will address the Zionist Convention in Toronto on Sunday, November 4th.

JERUSALEM AMBASSADOR CORDIALLY RECEIVED AT ECUMENICAL COUNCIL

ROME (JCNS). Last weekend when Pope John XXIII received in audience, in the Sistine Chapel, the heads of the foreign missions accredited to the Ecumenical Council, he had a particularly lengthy conversation with the chief of the Israeli mission, Ambassador Maurice Fisher. Mr. Fisher, who is the permanent envoy of Israel to Rome, was singled out from many dignitaries for a tete à tete with the Pope.

CONCERNED WITH JUSTICE

When interviewed by the JCNS about the topic of his conversation with Pope John, Mr. Fisher told us that it dealt mainly with some of the quotations in the Pope's address which were taken from the Old Testament (Prophet Melachi and Psalms).

The Pope, in this passage of his address welcoming the Ecumenical Council, particularly stressed human brotherhood and God's justice towards all nations.

UNUSUAL COURTESY

The Israeli mission was introduced to the Pope immediately after that of Iran and preceding Lebanon.

Diplomatic observers commented upon this unusual courtesy paid to Israel's ambassador and also about the Pope's reference to peace and justice in his talk with the Israeli.

Commentary • By M. J. Nurenberger

our quislings

One of the chief characteristics of individuals who have become tools of Communist propaganda in anything pertaining to Jewish matters can be described best in an ancient Hebrew term: "METZAKH ZONA": the forehead of a lewd woman.

I wonder how the ghostwriter (who prepared the statement for Chief Rabbi Y. L. Levine of Moscow) felt the next day, on Yom Kippur?

* * *

Moscow's chief rabbi, as the reader recalls, issued a statement wherein foreign visitors were cautioned against leaving prayer books in the synagogue. He stipulated that there were "enough" religious articles for those who needed them.

* * *

Of course, as I pointed out last week, no one believes that Rabbi Levine made such a statement voluntarily. However, a clear "denial" followed twenty-four hours later when twelve-thousand Jews crowded the area of one large synagogue in Moscow alone for Yom Kippur services. Besides which, there were one-hundred-thirty other Minyanim in the Soviet capital. And here is the pièce de resistance in this "dementi": according to a direct report passed through the Moscow censorship, scores of Jews recited the Yiskor from handwritten scraps of paper on the street adjoining the synagogue — for lack of prayer books.

* * *

The same ghostwriter who concocted the text for Rabbi Levine's press statement—that Soviet Jews do not need prayer books—will probably now furrow his lewd brow and say: the twelve-thousand Jews on the Moscow Synagogue Square were reading the Yiskor from scraps of paper because they all had forgotten their books at home, or else had "sabotaged" the non-existent Jewish book store in Moscow.

* * *

In the Erev Succot issue of the Israeli daily Davar, Hayim Shurer, the editor, comments movingly in a column entitled, "Yiskor—In Russian Letters". He reviews the entire history of Israeli and Russian-Jewish fifth columnists who served Stalin faithfully during the period of what the Reds now call "the tragic era of the cult of personality". Shurer very pertinently points out that this epoch may have terminated in general; but those Yiddish-speaking puppets of Stalin who now are re-grouping around the Yiddish literary magazine, "Sovietish Haymland", are the obstacle in the understanding of Jewish problems by the government of the USSR.

* * *

Any observer of Jewish affairs in the Soviet Union can note that, since the very inception of the Soviet regime, Judaism (i.e. Torah observance and Hebrew) has always been on the decline when any concession had to be made to the Yiddish Communist activists.

I, myself, never have been among those who welcomed the establishment of the Yiddish literary journal, "Sovietish Haymland". Yiddish—if it becomes a substitute for Judaism, Hebrew and Torah —at a time when circumcision and the teaching of aleph-bet *to children still is prohibited by the Soviet government—becomes a negative factor as far as Jews are concerned.*

Since 1917, the Yiddish section of the Communist party in the USSR has been the instrument for complete eradication of Jewishness in the Soviet Union. That the Yiddish Communist group had no influence in the Sephardic communities of Soviet Georgia accounts for the fact that there, in Georgia, we still have a majority of observant Jews.

Anyone who encourages the bunch connected with "Sovietish Haymland" strengthens the hands of a kind of "Judenrat" behind the Iron Curtain which aims at the destruction of the last vestiges of the Jewish spirit. Yiddish is not Yiddish when opposed to Hebrew and Judaism; it is Jewish only as an integral part of the totality of Yiddishkeit. Without it, it becomes what the Yevsektzya has always been: the enemy of our spiritual survival.

The Soviet government should realize that these "Yiddishists" have no connection whatsoever with Jewishness. In fact, the twelve-thousand Jews on Moscow's Synagogue Square are patriots of their country but hate the guts of the Fifth Column concentrated in the offices of Sovietish Haymland.

On the Synagogue Square, they demonstrated, by their very presence, that they belong to the people of Torah and that their link with Judaism is not through a literary journal, but through the holy tongue and the Book of Books.

Israeli Jew Tried As Nazi Stooge

JERUSALEM, (JCNS) — The trial began last week at the Tel Avid District Court of Zvi Ben Zeev (formerly Herman), under the Law of Punishment of Nazis and their Collaborators. Ben Zeev is accused by Mrs. Hanna Ernst and another woman of having worked for the Nazis and of having turned Jews over to them.

"He was worse than the Germans. He sent my little sister to her death and he did his best to get me arrested", Mr. Ernst said in Court. She was at times hysterical as she pointed her finger at the accused and told her story.

She said she was wearing a uniform and tried to keep her little sister Hava with her but Herman overpowered her and took her sister away. She managed to escape, hid in the snow and then went into hiding with non-Jewish friends. She left them later for fear of endangering their safety.

One day she met Herman in the street and he told a passing Gestapo man that she had false papers. "Even non-Jewish people came to my defence", she said. "The Gestapo man said he was off duty. So I escaped again."

Herman had served as a policeman in Dombrowa Gornitza Ghetto and was known as "Harry the Cruel" according to witnesses.

Mrs. Ernst who came to Israel in 1949 after surviving Auschwitz saw Herman sitting in a Tel Avid cafe a year and a half after she arrived in the country.

"He was wearing dark glasses but I recognized him," she told the Court. "I was struck dumb at first but then we called the police." Afterwards the wife of the accused and another woman visited her and pleaded to drop the charges and let bygones by bygones. But Mrs. Ernst said she could not agree.

The hearing was adjourned till November 5.

CANADA JEWRY HONOURS HURWICH

Canadian Jewry will say goodbye to two of their distinguished national leaders on Monday evening, November 12, when a community-wide Farewell Testimonial Dinner will be held at the New Murray House, Toronto, for Dr. and Mrs. Samuel B. Hurwich who leave that week to take up residence in Israel.

OELBAUM ISSUES STATEMENT

A capacity turnout is expected for the event which is sponsored by the Canadian Jewish Congress in association with the organizations of the Jewish community, according to the announcement this week by J. Irving Oelbaum, Chairman of the National Executive of the Congress, who is serving as Chairman of the Arrangements Committee for the event.

"Every sector of the Jewish community is joining in this farewell in recognition of the extraordinary leadership and the lifetime devotion to the major central causes of Jewish life that have been the hallmarks of Sam and Rivka Hurwich's contribution over the years", Mr. Oelbaum said.

BORN IN TORONTO

A native of Toronto, Dr. Hurwich quickly came to the fore as a community leader on both local and national levels. His career in the community has included service over the past six years as the National Secretary of Canadian Jewish Congress, an organization in which he has been active in leading capacities for two decades. A lifelong Zionist, he has been National Chairman of the Canadian Association for Labour Israel, and is the President of the Labour Zionist Movement of Canada; he became a member of the National Executive of Zionist Organization of Canada recently. He has served as a member of the Executive of the United Jewish Welfare Fund of Toronto, as Vice-President of Canadian-Palestine Trading Corporation, and on the Executive of United Zionist Council of Canada. An ardent worker on behalf of Jewish education, Dr. Hurwich has been one of the pillars of the Farband Folk Schools and has served as Chairman of the Toronto Bureau of Jewish Education. He himself is a tangible demonstration of the wholeness of Jewish living. A native of Canada he is completely tri-lingual - in English, Yiddish and Hebrew and commands all three languages well enough to make use of them in public speech and in writing for publication. He is thoroughly at home in the Jewish classics of the Hebrew and Yiddish languages. Dr. Hurwich is a prominent pediatrician in Toronto.

LEADER IN COMMUNITY

Mrs. Hurwich, who is a graduate of the School of Social Science at University of Toronto and was at one time a staff member of the Jewish Family Welfare Agency in Toronto, also has accumulated a notable record in communal leadership. She has served as Chairman of the Eastern Region of the Pioneer Women's Organization, as an executive member of Canadian Jewish Congress Central Region, and executive member of United Zionist Council of Canada, has been active in Jewish National Fund, Toronto UJA, Israel Bonds and Canadian Red Cross.

In addition to a mass turnout and associates in Toronto and Ontario, the Farewell Dinner is expected to attract attendance by leaders from many sections of the Canadian Jewish Community across the country.

AT ISRAELI BOND DINNER

YIGAL ALLON
Israeli Minister of Labour

DAVID LEWIS, M.P.
(Story Page 2)

SPAAK TO ISRAEL

Jerusalem, (JCNS) - The Belgian Foreign Minister, and former Nato head, Paul-Henri Spaak is expected shortly to visit Israel, it was announced here officially.

M. Spaak is leader of the Belgian Socialist Party, and Deputy Prime Minister of Belgium.

BEN GURION 76

JERUSALEM, (JCNS) — Premier David Ben Gurion observed his 76th birthday on Monday at his home in Sde Boker. There was no special party; only a birthday cake for the closest friends and family.

ROME'S CHIEF RABBI ISSUES A STATEMENT

ROME, (JCNS). — On the occasion of the Second Vatican Ecumenical Council, Professor Elio Toaff, Chief Rabbi of Rome, expressed the hope that the Council will acknowledge the need to excise all anti-Jewish references in the Catholic liturgy, and openly condemn anti-semitism.

In a statement made in the course of an interview with the JCNS correspondent here, Professor Toaff said:

"SIGNIFICANT COINCIDENCE"

"As Chief Rabbi of Europe's most ancient community I wish to convey my greetings to the spiritual leaders of the world's Catholic communities. The fact that the most important Assembly of the Catholic Church is taking place during the Jewish penitential period, was a significant coincidence." Jews were fully aware of the great importance of this Council meeting "and of the consequences it might bear on the spiritual and political life of many nations."

The Jewish people, said Chief Rabbi Toaff, hoped that the Council would follow the luminous example set by Pope John XXIII, who ordered the deletion of the term "Perfidis Judaeis" from the Easter liturgy, and will acknowledge the necessity of eliminating all expressions still present in the Catholic liturgy and in the teaching of cathechism, which are the causes of diffidence and malevolence against Jews even in our days.

"The Jews also expect the Council solemnly and unequivocally to condemn all forms of antisemitism and denounce those using the Christian doctrine as a screen to justify their feelings and actions against the Jewish people and religion."

HOPES AND EXPECTATIONS

Professor Toaff's words crystallise the expectations of the Jewish people which hopes that the Council would find the ways of making possible for the Catholics behind the Iron Curtain to preserve their own freedom of worship as this, it is thought, would have a favourable reaction on the religious life of other groups, including the Jews. But there is, however, some concern in Jewish circles, that the Council might decide to open discussions on the proposed reform of the Gregorian Calendar which, if adopted, would render the strict observance of Sabbath difficult in the Diaspora.

(Continued on page 2)

B. B. Conference To Discuss Israel

The Israel Program of B'nai B'rith will be one of the highlights of the 77th Semi-Annual Conference of the Eastern Canadian Council which will get under way at the Chateau Laurier in Ottawa on Friday, November 2nd and continue to Monday, November 5th.

Multi-faceted, the Israel program of the B'nai B'rith in Eastern Canada includes participation in Israel Bond and U.J.A. Campaigns, the Hebrew University Scholarship, the Soldiers' Club in Eilat which had been adopted by the Eastern Canadian Council, the third Purim Tour of Israel and Europe under the sponsorship of the Council which will leave from Montreal next February 17th and the newest B'nai B'rith project, a scholarship plan which will enable Israelis to continue their education in high school.

At the Triennial Convention of the Supreme Lodge of B'nai Brith which was held last May, the International body adopted an Israel scholarship plan which will enable thousands of young men and women to go through high school. "The need is so great", said Henry Blatt of Montreal, Chairman of the Eastern Canadian Councils' Standing Committee on Special Israel Projects, "that B'nai B'rith in Eastern Canada especially will marshall its forces and resources in order to get maximum benefits for Israeli youth."

One of the Conference features which is attracting a great deal of interest is the program of the B'nai B'rith International Council. A review of the Jewish communities of the world, their problems and the actions being taken to cope with them will be presented by the International Council Secretary, Saul Joftes of Washington. It was Mr. Joftes who had the tremendous task of reorganizing the B'nai B'rith in Europe after the last war, having been completely decimated by the Hitler hordes.

Rabbi Stuart E. Rosenberg of Toronto will be the principal speaker at the Banquet on Sunday evening, November 4th. B'nai B'rith Conference Banquets in Ottawa have always been glittering affairs. High government officials will grace the head table and participate in the programme.

AT B'NAI B'RITH RALLY IN OTTAWA

HENRY BLATT
(MONTREAL)

MRS. JOEY RICHMAN
(MONTREAL)

DR. H. O. SINGER
(WELLAND, ONT.)

Ben Zvi Sure of Reelection

JERUSALEM (JCNS)—Despite the oppositions parties' recent decision not to support President Ben-Zvi for Presidency, he is assured of election in any event by a majority votes, when the Knesset reassembles after the Holy days.

Meanwhile, no rival candidate has been found by any of the opposition parties. Herut approached Supreme Court Judge Moshe Silberg but he declined, although expressing appreciation and gratitude for the honour done to him, in his letter made public last week-end.

Mr. Yitzhak Greenbaum had already refused a similar request by Mapam.

The two parties are against Mr. Ben-Zvi serving for a third consecutive term (the President is elected for a five-year term). Mapai had canvassed all parties in the hope of obtaining his re-election by acclamation, and it is not yet clear whether the failure to find another candidate will influence the opposition into voting for Mr. Ben-Zvi or whether they will decide to abstain.

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AGUDAH LEADER IN TORONTO

The hon. S.I. Gross, Member of the Knesset (Israeli parliament) and leader of AGUDAT ISRAEL is currently in Toronto as a guest of Agudat Israel. Mr. Gross is at present touring the United States of America and Canada on behalf of the Agudat Israel, the world

S. J. GROSS

wide orthodox movement.

Mr. Gross settled in Israel in 1950. He stems from Roumania where he was active in communal affairs and served as the Vice-president of the Jewish Community of Oradea-Mare, and editor of an orthodox Jewish periodical. In 1959 he became a Member of the Knesset and was re-elected in 1961.

As Secretary General of the Agudat Israel Organization in Israel, Mr. Gross is meeting with various leaders of the U.J.A. in Canada to bring to a final conclusion the lengthy negotiations concerning an allocation of United Jewish Appeal funds towards the constructive projects of Agudat Israel in Israel.

In Toronto over Succoth, Mr. Gross spent the first days in the northern section, where he delivered inspiring talks at Clanton-Park Synagogue, BethJosef-Lubawitch Synagogue, and the North-York branch of Agudat Israel, during the Holiday services.

This Thursday evening Mr. Gross will be the guest of Agudat Israel at a public meeting in its North York branch, 3690 Bathurst Street, where he will deliver a report on the activities, projects and plans of Agudat Israel in Israel.

ZIONIST LEADER HONOURED

At a recent meeting of the Toronto Zionist Council, Mr. David Peters, Q.C., was presented with a certificate indicating a Grove of one thousand trees had been planted in his honour in the Canada Forest in Israel as result of funds raised at the second Annual Ajalon Lodge Kovod Night held several months ago.

Shown on the photograph from left to right are: Mr. Louis L. Lockshin, Ontario Jewish National Fund President; Dr. Mark Zimmerman, Vice-President of the Toronto Zionist Council and Chairman of the Ajalon Lodge Kovod Night; Mr. David Peters, Q.C., a Past President of the Ontario Zionist Region; Controller Philip Givens, Q.C., President of the Toronto Zionist Council; Manny Rotman, Board Chairman of the Jewish National Fund.

Lewis To Be Honoured Here

David Lewis, Q.C., M.P., distinguished Toronto lawyer, parliamentarian, and staunch supporter of Israel, will be the guest of honour at a Testimonial Dinner tendered by the Toronto Committee of State of Israel Bonds, Labour Division, to take place on Monday evening, October 22, at the Royal York Hotel.

General Yigal Allon, Minister of Labour for the State of Israel who is presently on a North American tour, will make a special visit to Toronto in order to address the guests at the David Lewis Bond Dinner.

Chairman for the evening will be Fred Dowling, leading figure in Canada's labour movement who has given added leadership to the Toronto Israel Bond campaign through his efforts to interest Jewish and non-Jewish unions in the purchase of State of Israel Bonds. Mr. Dowling's Committee assisting him in arrangments for the gala dinner include Controller Herbert Orliffe, Max Federman, Dr. Levi Jessel, David Archer, Sam Kraisman, H. Clairmont, H. Green, B. A. Himel, Larry Sefton and Al Herskovitz.

David Lewis has long espoused the cause of labour, and the cause of Israel's re-birth as a stronghold of democracy in the Middle East,

On the occasion of the Israel Bond Dinner on October 22, Mr. Lewis will be accorded the tribute of hundreds of his friends in the Jewish and labour communities of this city. It is anticipated that a great many of those present will further honour him, while advancing Israel's development program through purchase of Israel Bonds that evening.

General Allon, hero of his country's War of Liberation is the youngest member of the Israel cabinet holding the portfolio of one of his government's key ministries. In his capacity as Minister of Labour, he is responsible for a major portion of Israel's development.

POPE AND ISRAEL

(continued from page 1)

Israeli delegation is present and participated at the official opening ceremonies of the Council, at the invitation of the Vatican. As announced last week, the delegation is made of Mr. Maurice Fischer, ambassador to Rome, Mr. Shmuel Benzur, Ambassador to Berne, and Dr. Shaul Colby, head of the Christian Affairs Department of the Israeli Ministry of Religious Affairs.

BOSTON CARDINAL STATEMENT

There is no doubt that Pope John himself, members of Cardinal Bea's Secretariat and a large section of the bishops attending the Council are concerned to eliminate the roots of misunderstandings and to work toward Christian-Jewish cooperation. This was outlined in a statement by Cardinal James Cushing, of Boston, on his arrival here when he said: "The Council is the occasion for Catholics, Protestants, and Jews to get to know each other better. There are many differences but more things in common."

This attitude, however, is in contrast with that of some rigid guardians of Catholic doctrine, like Cardinal Ottaviani, head of the powerful Theological Commission. On the other hand, Arab diplomats, and the small number of Arab and oriental and copt bishops attending the Council sessions are also expected to exert their own pressures.

ISRAEL-INDIA RELATIONS

BOMBAY (JCNS)—For the first time in the short history of Indian-Israeli relations, two consular representatives have assumed charge of Israel's consulate here. Until now there used to be only one such representative.

The new team consists of Mr. Arieh Eilan, who was appointed Consul-General, and Mr. Shimon Avizemer, appointed Vice-Consul. They arrived in Bombay recently and have been given a very cordial reception by local Jewish organizations.

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SCIENCE PLUS RELIGION

By DR. HAROLD FISCH

Bar Ilan: Israel's Remarkable University

Bar-Ilan University in its seven years of existence can congratulate itself on having provoked objections and controversy on all sides. On the Left it encountered objections from a Left-wing secular Ministry and a decided cold-shoulder from a rival sister university in Jerusalem devoted to a secular pattern: on the right wing it came under strong criticism from the Talmudical academies who felt that their jealously guarded privileges might be threatened and that an uncomfortable breach might be made in the wall dividing the Lithuanian yeshiva from the world of twentieth-century thought.

Surely these two facts taken together are the best testimony to the rightness of the Bar-Ilan idea and of the vision of its founder, the late Dr. Pinkhos Churgin! It is like the story of the rabbi who was always content if both parties to a law suit went away dissatisfied; he only began to have serious doubts about his judgment when one of the litigants was markedly in favour of it.

The essence of the Bar-Ilan idea is to expose the young-thinking Jew in Israel to the full influence of the Orthodox tradition on the one hand and the full challenge of modern scientific and humanist thought on the other. Behind this is the belief that in the clash of old and new a spark might be struck which would lighten the darkness of our days. Here is the immense opportunity which confronts the builders of this new university. The difficulties and problems which the University still faces are commensurate with this opportunity.

The staff brings together an enormous variety of opinion and outlook on University matters: there are the exiles from continental Europe, younger academic teachers from the U.S.A. and Britain and, of course, a large and important group of Israel-born and trained lecturers and professors who understandably wish to introduce what they regard as best in the pattern of the local University foundations. Added to this is the unfortunate fact that since the death of Dr. Churgin in 1957 no one has been found to fill the enormously important, indeed vital, office of President.

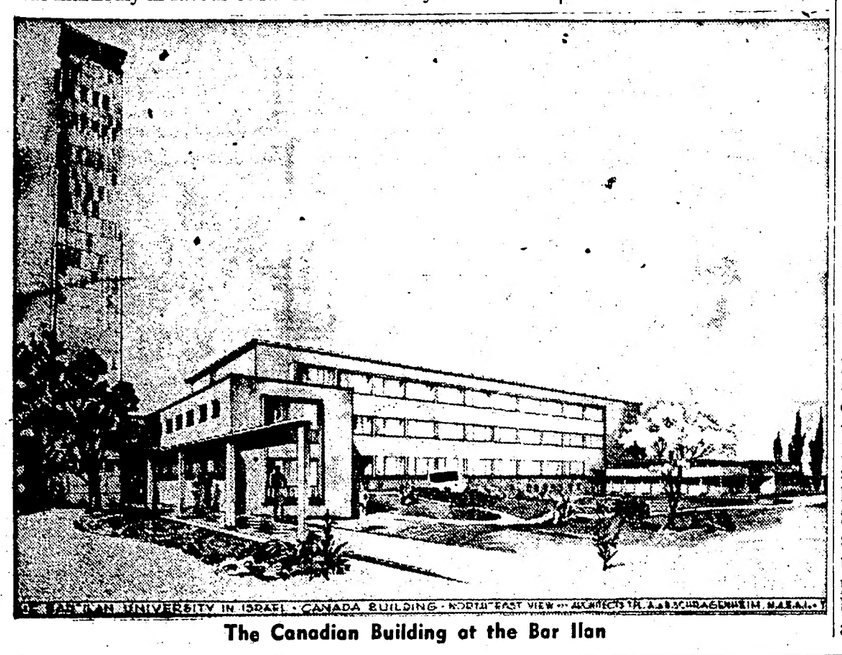
Nevertheless, in those years during which the presidential Chair has been vacant the Bar-Ilan has grown from a small college of uncertain academic quality to a university institution numbering some 900 students and a staff of over one hundred, which includes men of undoubted eminence and achievement. During this period the University has gained the confidence of the public, expressed in many important ways; it has also achieved recognition for the majority of its departments by the Council for Higher Education appointed by the President of the State, and last, but not least, it has been granted a government education subsidiary of I£500,000 which, though inadequate to its growing needs, nevertheless indicates the fact that its contribution to the educational requirements of the country is being recognised. The total annual budget is in the region of I£2 million, and the greater part of this must still be raised abroad, largely through the devoted efforts of the President of the Board of Governors in New York, Rabbi Dr. Joseph H. Lookstein. He shares with the Israeli Executive Council the over-all direction of the University's affairs.

From many points of view, therefore, it would seem as though all is well; each year a growing number of qualified graduates in all fields ranging from microbiology to psychology and history leaves the University to take their places in industry, research and teaching; the University's first M.A.s and M.Sc.s have already been conferred, more and more equipment comes along for the laboratories, more and more books (though still not enough) for the library. But such an assessment of the situation would be superficial indeed; the fact is that this dynamic expansion, the need for dynamic central leadership has become more imperative, and the crisis which began with the death of the founder and first President of the University has only now reached its most acute phase.

One of the questions which has always exercised the minds of those responsible for the University's affairs (and especially of late) has been the question of how the religious idea is to influence the content of teaching and research, the appointment of staff and the selection of students. And closely bound up with this, what are to be the precise links between the University and the organised religious community outside from which it derives its support. How are matters to be arranged so as not to prejudice either of the two basic principles mentioned above, namely faithfulness to historic Judaism and a sense of responsibility to the totality of modern thought and science? Things would be simpler perhaps if Bar-Ilan were essentially a school for rabbis in training; but this is precisely what it is not. The young men attending the University are held to a pattern of observance which includes the wearing of the "kippa" (traditional head-covering); a quarter of the time of all students, men and women, is devoted to obligatory courses in the Bible and the Oral Law; and a young rabbi functions as student adviser, conducting study groups in various ideological problems. But the students will go out into all walks of life — they will not, unless very exceptionally, become rabbis themselves.

There are many teachers and friends of the University who feel that its religious and intellectual aims will best be furthered by throwing open the doors as widely as possible to all who wish to enter. "All that are hungry let them come and

(Continued on Page 6)



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REMEMBRANCE AT MAIDANEK

HONOURING NAZI VICTIMS

The ceremonies at the former mass-extermination camp of Maidanek attended by leaders of the Polish Government may conceivably have been motivated by "raisons d'état" but the demonstration was nevertheless both welcome and timely.

Maidanek is one of the less well-remembered of the Nazi camps and at one time there seemed to be a real danger that grass would grow over the mass graves and that they would be forgotten.

The commemoration at this juncture is apposite not only for Poland but for many other parts of the world. It furthers an understanding of the real meaning of the comment "Hitler was right" and why it evokes the strongest reactions among those whose memory has not been blunted. And perhaps the Soviet Union, too, might at similar sites in their country emulate the example of its Polish neighbours.

SCHOOLS AND FREEDOM

DR. MUTCHMOR IS WRONG

The Right Rev. James Mutchmor, as interviewed by the Toronto Star, seems to believe that because Jews in this country number merely between two and three hundred thousand, too much attention should not be paid to them in the question of Sunday laws or other "situations" where religion infringes on the individual. Besides, "Don't they do the same in Israel?" he asks triumphantly.

The answer is very simple: this is **not** so. In Israel, in areas where Moslems or Christians live in compact numbers, they are not compelled to close their shops on the Jewish Sabbath. The same cannot be said in reverse for Canada nor for the USA — the classical country of church-state separation—not even in such areas of concentrated Jewish settlement as New York.

As for the many other problems affecting Religion and State in Israel, Dr. Mutchmor, as an informed churchman, should be aware of the divergent views within Israel on this score. He should know that if "the Jews" (or more properly speaking, the Israelis) pursue a certain policy at this moment in Religion-State matters, a new Knesset might change it next year. "The Jews" are no more monolithic in this respect than other peoples.

This facile argument is sometimes also heard in the Ontario religious education controversy, the taunt being tossed that in Israel all pupils "must take" Jewish religious classes. This, as it happens, is **clearly not so** — though even if it were, it should not affect the Ontario scene. First, it should be borne in mind that though Israel now has a public school system open to all, the country inherited a tradition of ethnically-based schools that goes back to the British and Ottoman regimes, freely pursued by missionary schools of the Western Christian churches

We should bear a clear picture of the facts in our mind: Israel has a public school system which children of all faiths may attend and these schools have no religious doctrinal instruction. The Bible is taught but it must be borne in mind that in Israel and in the Palestine area in general, the Bible has a regional and historic significance not so apparent elsewhere. Those parents—whether they be Christian, Moslem or any of the various shadings of Judaic traditionalism — who wish religious instruction as part of their children's schooling, are free to set up their own schools (and of course do set them up); these schools receive state subsidies for their maintenance. In other words, Israeli parents of all persuasions have an opportunity denied parents in Ontario, of choosing the system of education they find preferable.

Admittedly, it is difficult and unfair in some respects to draw comparisons between two educational systems so basically far apart in evolution, background, and history as Ontario and Israel. But even within this framework of two quite unrelated contexts it is easy to see that the charges of "you, too!" are inappropriate and groundless.

WORLD LINKS

THE NEW NAZI INTERNATIONALE

Neo-Nazi groups and individuals, spouting Fascism and anti-Semitism, have staged more than twenty international conferences and sessions in recent years to discuss and co-ordinate their activities, according to a report issued by the World Jewish Congress in New York, last week. The figure may be much higher because "neo-Nazi and neo-Fascist movements keep their international contacts frequently secret," according to this report.

But Dr. Nehemiah Robinson, who heads the World Jewish Congress' research wing, the Institute of Jewish Affairs, details neo-Fascist and anti-Semitic conclaves since 1946, pointing out that their frequency has increased recently, with at least two or three known conferences each year and many European capitals acting as hosts, mostly involuntarily.

In his report to the executive of the World Jewish Congress, Dr. Robinson names twenty-two countries as having Fascist groups or individuals active in or connected with the "Nazi International": Argentina, Australia, Austria, Belgium, Britain, Denmark, Finland, France, Holland, Hungary (exiles), Ireland, Italy, Norway, Portugal, Spain, Sweden, Switzerland, South Africa, Syria, Turkey, U.S.A., West Germany.

The WJC report states that the Ku Klux Klan "has also branched out in foreign countries," and Dr. Robinson names ten other groups with international connections:

1. **The European New Order (ENO)** with groups in Germany, Austria, Italy, Belgium, Switzerland, and the participation of OAS men and some British Fascists.
2. **The European Social Movement (ESB)** led by Per Engdahl of Sweden, with 50 associated organizations in 14 countries, not counting contacts in Arab lands.
3. **The Movement of Civic Action (MAC).**
4. **Young Europe,** an association of rightist youth organizations in Europe which co-operates with like-minded organizations in USA.
5. **The Northern Ring (NER)** established as recently as 1961, consisting of splinter groups in Europe and overseas.
6. **The Northern League based** on the concept of the Nordic race, headed by Roger Pearson, London, with contacts in USA and throughout Europe.
7. **The Nordisk Association,** with headquarters in Sweden.
8. **Young European Legion** (associated with Young Europe), established in 1959 in Vienna with associated groups in Germany, Austria, Italy, Spain, France, Belgium and Holland.
9. Action associations of former S.S men in various countries of Europe, connected with groups of Latvian, Estonian, Ukrainian and Albalian exiles, and Spaniards.
10. **The German Homeland Loyalist Youth Organization** (Bund Heimattreuer Jugend), which also has contacts in Austria.

Not all the planned international gatherings of Nazis have been successes. Some have been banned as was a Mosleyite conference of "Friends of Europe" slated for London in December, 1961. Some failed because of insufficient response as happened to a planned meeting of 600 lesser Nazi groups called off when the sponsors found they could not get enough support for a conference in Wiesbaden in 1961.

While the source of funds poses a problem, the publication pattern of the Nazis is wide open. There is "a flow of anti-Semetic and pro-Nazi and Fascist literature . . . between various countries," Dr. Robinson states. "There exists a 'Nationalist Information Bureau' (Natinform) which publishes an anti-Semitic, anti-Israel, pro-Nazi press service. It is reported that the neo-Nazi and neo-Fascist internationals are publishing over 50 periodicals and have bulletins in German, Italian, French, English, Swedish and Arabic. It all would indicate — not to speak of the costly conferences — that there is no dearth of funds for the anti-Semites and pro-Nazis, who have translated the Communist slogan 'Proletarians of all countries, unite,' into "anti-Semites of all countries, unite.'"

MOSCOW TO WASHINGTON: "YOUR" ROCKETS ARE FOR WAR — MINE FOR PEACE . . .
MAARIV (Tel Aviv)

Canadian Panorama

BY MORDECAI HIRSHENSON

"A MOST REMARKABLE COUPLE"

Bernard Figler of Montreal has had considerable experience as a community professional in Zionist and Jewish communal affairs and is a person most qualified to undertake the biographies of such an outstanding couple in Canadian Jewish life as Lillian and Archie Freiman. It is somewhat of a pity, therefore, that he confined his efforts to such an extent to assembling a compilation of contemporary newspaper clippings and convention reports. The career of Lillian Bilsky Freiman, born in a pioneer outpost in Northern Ontario, and her husband, the boy-immigrant from the Lithuanian **shtetl** who became a merchant prince and national Jewish leader, in themselves constitute a story of a unique kind that surpasses the irrelevancies of the social page and the cliche of the conference "keynote speech" and deserve a deeper and more insightful treatment than an aggregate of encomia and **kibbudim.**

THE ORPHANS ARRIVE, 1921

Despite this shortcoming the book is a valuable contribution to Jewish Canadiana from the point of view of source material and historical data alone. The account of the bringing in to Canada of the Jewish orphans from the pogrom-ridden Ukraine in 1920-21 is perhaps the most detailed that has appeared in book form (aside from the report in "The Jew in Canada of 1926, now out of print) and for this alone the volume is worth while. Without this factual account this stirring chapter of more than 40 years ago might have gone unrecalled and forgotten.

The life story of this remarkable Canadian Jewess whose humanity, heart boundless energy, and genius for organization was utterly indefatigable — except that her all-consuming activity very possibly helped cut short her life at 55 — is a story full of **ts'dakah** in both the literal and extended meanings of this Hebrew word — a **ts'dakah,** which thought it sprang from a basic Jewish doctrinal imperative, knew no bounds of creed or colour. The intensity and passion of Lillian Freiman's widespread endeavours is a constant source of amazement to the reader even if he previously was aware of her far-flung and varied interests.

FOUGHT OTTAWA'S FLU

At the age of 33 when most young wives and mothers have as much as they can cope with in handling their husband, household, and children she was the acknowledged civic leader in Ottawa of the city's health and welfare efforts and was summoned by the mayor to direct Ottawa's fight against the dread flu epidemic of 1918.

It may not be generally known to the Jewish community outside of Ottawa that beside her activities for the orphans, for Hadassah, for every possible Jewish and Zionist cause this Canadian Jewish woman who did not ride on the Sabbath was also one of the founders of the veteran's organization now known as the Canadian Legion — in addition, of course, to her many many other errands of mercy which fill pages. Lillian Freiman did not come from the usual immigrant home—her father and mother had lived in this continent respectively from the ages of 14 and nine and her Yiddish was less than adequate — but she won the admiration and confidence of the Ussishkins, the Nahum Sokolows, Shmaryahu Levins and Weizmanns — the leaders of world Jewry — for her sense of Jewish loyalty and devotion.

LINK WITH CIVIL WAR

Lillian Freiman came by her talents quite understandably. Her father Moses Bilsky who survived well into his 90's lived one of those rich adventuresome lives that could only have been lived in the days of the nineteenth century frontier. He was a Jewish Davy Crockett and a character right out of Mark Twain: the gold rush on the West Coast, a gun-running experience in Latin America and service in the American Civil War — all this before he finally settled down in Ottawa at the age of 43 to father ten children with his German-born, New York-raised wife who was 26 years his junior. Moses Bilsky is a pioneer figure in Canadian Jewry whose colourful and vigorous personality deserves more attention.

ARCHIE

Archie Freiman gets somewhat less space in the book for while he certainly owes his prominence to his own talents his interests were not as far-flung as his wife's. (Figler might have pointed out, incidentally that the name "Archie" is in this case not really the diminutive of Archibald but is "Ahr-tshe" the Yiddish diminutive of the Hebrew **Aharon:** the two diminutives just happen to sound alike).

SOME UNANSWERED QUESTIONS

A. J. Freiman was the leader of Canadian Zionism for almost 25 years and took a most active part in directing its policies. The biographer regrettably does not touch on certain areas that are a legitimate subject for inquiry and which would have given an extra dimension to the biography. Michael Garber hints at one in his foreword when he points out that Freiman's election to the presidency of Canadian Zionism in 1920 was a revolt against the "old guard" leadership of Clarence DeSola. It would be interesting to know what the issues were in this contest.

ATTITUDE TO CONGRESS

The author mentions that in 1933 Freiman joined in urging the reconstitution of Canadian Jewish Congress. Yet he makes no mention of the fact that for more than 20 years after this, Ottawa — alone of all Canadian Jewish centres — sent no official delegates to Congress conferences or committees, a fact that presumably had something to do with Freiman's position and views.

These are questions that deserve handling in a serious biography of A. J. Freiman; the author has decided to leave them alone.

TWEEDSMUIR'S DILEMMA

A factual error: Lord Tweedsmuir had been a Conservative M.P. in Great Britain before assuming the Governor - Generalship of Canada—not a Labour member as Figler describes him. It is amusing incidentally to read Tweedsmuir's speech at the opening dinner of the United Palestine Appeal in Montreal in 1936 and to see how closely he hews to the line of His Majesty's Government on the Palestine question and yet affirming his sympathy for Zionism before this audience. It isn't made clear why Sir Robert Borden was such an important figure in 1930 in relation to Canada's views on Palestine. Was he Senate government leader, or what post did he hold? At the time it was about ten years after his retirement from political life.

AS DAVID ROME RECALLS

Some interesting facts emerge quite incidentally in the narrative. Among the stranded immigrants held up in a ship in Halifax harbour in 1921 whose admission to Canada was secured by Mrs. Freiman was a boy named David Rome, today known writer and librarian who has described how she consoled the despairing wanderers in her quaint Yiddish phrase: "Nisht vein, nisht vein!"

There was a time — back in 1927 specifically — when the Zionist Organization did have a national convention in Winnipeg — Congress and the ZOC please note!

A GENTILE FROM HAMILTON

How many people know that one of the four who went on the mission to Europe in February 1921 to examine the orphans (the jargon-word "screen" had not yet been coined) was a Christian from Hamilton, an ex-alderman of that city named William Farra; who made the trip at his own expense. He assisted in transportation management.

How many know that over 8,000 children had to be examined in order to select 146, so rigorous were the Canadian government's health requirements (or contrary-wise, so sad was the physical state of these waifs)!! Mrs. Freiman had originally asked to bring 1,000 orphans but the government reduced the figure.

—Or that among those active in galvanizing the Jewish community for the orphan movement of that day were S. D. Cohen and Leibel Zucker of Montreal and Miss Rachel Smiley of Quebec who are still with us today?

These are the nuggets in addition to the glimpses of the "joint" Freiman personality that make Mr. Figler's volume worth reading, despite its uncritical and unselective compilation of material.

U.S. & ISRAEL

Tight-Rope Policy

By GEORGE BRONSON

The US State Department wants the world to believe that the US sale of rockets to Israel does not represent a radical departure from past policy, that it is in keeping with the kind of support generally offered to Israel by the US, and also in keeping with the US desire to maintain what is known as a "balance of power" in the Middle East. For this reason, it was made known in Washington recently that the US had in the past supplied both Israel and the Arab states with small amounts of military equipment and that the Israel rockets were for defensive purposes only.

Israel's constant attempts to convince the US of the need for a large military commitment reveals all the strengths and weaknesses of the ties that bind and fail to bind the two countries. It should reveal, too, that the latest US move is a radical departure from what is known in Israel as "Arab appeasement" but that it should not be taken to mean the end of U.S. generosity towards the Arab states.

During the War of Independence, Israel bought arms wherever she could; no doubt, tried to get them through the Truman Administration in Washington. But Truman, although by then a supporter of Zionism, was reluctant to allow shipment to the Middle East of arms purchased privately or through the Government. It would have disturbed Mr. Bevin and the British at a time when the Atlantic Alliance was of growing importance. Also the US was not sure of itself in the Mediterranean world: the Truman Doctrine had not yet been formulated, and the great inland sea was still a British bailiwick. War planes destined for the Yishuv in Palestine were not permitted to take off from US soil.

At the same time the US did not restrict Jewish fund-raising activities. Here we can see the beginning of the US tight-rope walk: Truman would allow no direct arms supply from the US, but he supported politically the incubation and birth of Israel.

TRI-PARTITE DECLARATION

Soon after the War of Independence, the US joined Britain and France in the Tripartite Declaration of 1950, saying that they were against an arms race in the Middle East and that arms should not be sold by Western powers to Middle Eastern nations with aggressive intentions. The Arabs were not happy with this Foreign Ministers' declaration because it smelled too much like a new Western Mandate over the Arab world, and because it virtually guaranteed the borders of Israel. The Israelis were not enthusiastic about it because it signalled the end of active Western attempts to help resolve end Arab hostility.

Both sides were still dependent on Western powers for arms, but from the beginning they went shopping for new markets. Israel, of course, turned to the US, but the Democratic Administration would give everything but arms.

In January, 1953, Mr. Dulles became Foreign Secretary, and arms sales to Israel, or permission to purchase arms through private sources in the US, became even less likely. The Truman Administration had closed an eye to some leaks of military equipment, but Mr. Dulles was interested in a Middle East defence pact; for that the US had to be more cautious about Israel.

The destruction of Kibya village also had its effect on American public opinion, and the consistent US stand against any retaliatory raids by Israel was established in 1953. The US felt at that time, as it does even now, that such attacks were not justified and that they served no purpose. From 1953

(continued on page 10)

Sermon For Shemini Atseret

Time For Leave-Taking

Shemini Atseret is the time for leave-taking. In the days when the Temple stood, this was the day when the pilgrims that had come to Jerusalem from so many distant places would begin to make the rounds to say good-bye to each other. On the morrow they would have to fold their tents and start for home again. Many of them had made real friendships during their few brief days of camping together. It was hard to say good-bye. They wished each other well and said that they hoped they would meet again next year.

In the Middle Ages, Shemini Atseret became the time for a different kind of leave-taking. This was the day when the students that had come home for the holidays had to get ready to go back to their studies in the Yeshiva again. Parents knew that the roads were dangerous. It was hard for them to say good-bye. The knowledge that their children were going to leave on the morrow was in their hearts as they said the holiday prayers. They hoped that all would be well.

In modern times, Shemini Atseret has become the time for another kind of leave-taking. The synagogue has been filled to overflowing on Rosh Hashana and Yom Kippur. There has been a festive spirit all during Succot. Now it is the last day of the holiday season. Soon the congregations will disappear. The synagogue will return to normal. Ministers find it hard to say good-bye to their congregants.

Shemini Atseret is also the time for the recitation of the Yizkor prayer. Jews come in large numbers in order to recapture if they can the memory of their beloved ones. They come because it is so terribly hard to say good-bye. They want to hold on to all the precious ideals and events which they remember.

According to the Midrash, this is God's own mood on Shemini Atseret. During the seven days of Succot, the Jews offered seventy sacrifices in the Temple, on behalf of the seventy nations of mankind. Now God says to them: Stay with Me one more day. It is hard for Me to let you go. Let us have just one more day together.

It is part of the good sense of Judaism that this day of multiple leave-takings is also the day of beginning again. This is the day when we recite the prayer for rain. It is the traditional way of telling us to think of planting-time as well as of harvest-season, of turning our thoughts to the future.

It is hard to say good-bye. It is terribly difficult to let go of the past, but if life is to go on, it must be done. The pilgrim must pack his tent, the student must return to his studies, the mourners must return to his duties. If the pilgrim has found God's glory in the temple, then he must go home and seek to serve Him in the fields. If the student has enjoyed a precious visit at his home, he must carry with him the spirit of his stay. If the mourner has been blessed with precious parents, then he must devote himself to becoming such a parent to his own children. If the book of life has been completed it is time to begin again.

Shemini Atseret is the time for leave-taking and for beginning again. It teaches us that past, present, and future are united forever in the service of God.

ONLY IN AMERICA

by HARRY GOLDEN

The Spelling Bee

A friend described the problems of a granddaughter who was a contestant in a spelling bee sponsored by the "Cincinnati Post".

Toward the end of the contest the teacher asked the girl to spell "chauffeur" and the young lady replied, "S-h-o-f-e-r", (Ram's Horn) she had learned about in Hebrew school. She was wrong and as she left her seat in the spelling bee, a boy whispered to her, "You spelled the wrong one."

But she was called back because the boy, who was her chief contestant, missed at his turn and the little girl went on to win.

Later the mother of the boy explained he had missed the word "baptize".

They should have asked him to spell "Bar mitzvah".

Samuel J. Tilden To Ross Barnett

Here is a little background to the struggle in Mississippi; the last-ditch struggle of an individual Southern state to maintain a social order of racial segregation which has been ruled unconstitutional by the U.S. Supreme Court.

In November, 1876, the returns indicated that the Democrats had elected a President for the first time since 1856. Governor Samuel J. Tilden of New York received a popular plurality of 268,000 votes. The electoral votes stood at 184 Tilden and 163 for Rutherford B. Hayes, the Republican candidate, not counting three Southern states which had not yet certified its votes.

The Republicans figured that if one elector in the state of Oregon and if the electors of the three states of Florida, South Carolina and Louisiana cast their votes for Hayes, the Republicans would win the election. Hayes would then have 185 electoral votes and Samuel J. Tilden, 184. A commission was appointed to study the Disputed electoral votes of the three Southern states and the one vote in Oregon. In Louisiana, General Sheridan took a troop of his occupying soldiers into the state legislature during their deliberations.

On March 2, 1877, a compromise was reached in New York. In exchange for the votes of Louisiana, South Carolina, and Florida, the Republicans were to remove the occupying troops from the South and they were not to interfere with the states in their handling of the racial problem. Rutherford B. Hayes became the President and thus on March 2, 1877, what happened was indeed a reversal of mathematics. The politicians reversed the military decision of Appomattox.

From that day the entire political, social, and economic structure of the South was based on racial solidarity. By the first decade of the 20th century the caste system was in full swing and rigidly enforced.

We must bear these facts in mind when we speak of the race issue in the South today, and an argument so many responsible Southern and Northern observers have used in recent years. They acknowledge that racial segregation is no longer possible on a religious, moral, or legal basis but that the emergence of the Negroes of the segregated South as first class citizens can only be accomplished gradually — a word which has been much abused.

Gradualism is a good word. Each of us develops gradually, and so do our children, our families and our cultures. It is a most desirable state of affairs. But what is wrong with "gradually" in relation to the racial segregation of the South is that it never happened. From 1877 to the 1940's there was no "gradualism" whatsoever. Nothing happened. As late as 1935 Negroes still stepped off the sidewalk and tipped their hats to male passers-by, and most Negroes were still janitors, servants and domestics; non-voting citizens in the main, all of them doing exactly those things that were cut out for them to do by the compromise of 1877.

What is wrong with "gradualism", as a word and a process, in relation to race relations, is that *it was never really meant to happen*, and it still would not have happened if the Negroes themselves, their organizations, their friends, and finally the U.S. Supreme Court hadn't said: "The time has come." And the story is finally reaching its climax; slavery, Dred Scott, civil war, Emancipation Proclamation, the 14th Amendment, the Tilden-Hayes compromise of 1877, the Supreme Court decision of May, 1954, and now this last stand of the segregationists in Mississippi.

In a sense it has indeed been "gradually" — three hundred and forty years worth of — gradually.

Dateline: NEW YORK

By Trude Weiss-Rosmarin

Reporting on a recent meeting of the editorial board of the "Central Conference of American Rabbis Journal", Rabbi Joseph Klein, the editor, stated that there had been "lively discussion" on the subject: "Where is Reform Judaism Going?" While the Reform Rabbinical participants at that meeting considered the theological standpoint they should take on the nuclear threat, the annual convention of the C.C.A.R., which met in Minneapolis, Minnesota, devoted most of its sessions to immediate Jewish problems.

The convention provided new proof that the differences between Reform and Conservatism — and Modern Orthodoxy as well — are becoming less pronounced. Hebrew, Israel and Halakha were as ardently endorsed at the Reform rabbis' convention as at the Conservative Rabbis' meeting a few weeks earlier. Although Halakha has "a less binding character" in Reform Judaism than in Conservatism and Orthodoxy, there has been a radical break with the former anti-nomistic orientation.

Speaking for most of his 500 colleagues in the C.C.A.R., Rabbi Solomon B. Freehof, whose Talmudic erudition is also respected by learned Orthodox rabbis, deplored the movement's revolt against Halakha:

"We declared independence with the violence typical of an eighteen-year-old. It was a necessary violence. . . But "we have been working our way back to understanding the parent-form of Judaism."

According to Rabbi Freehof, the "return" has effected a closer relationship of Reform Judaism with the entire Jewish people, with Jewish nationalism, the State of Israel, Jewish ceremonial life and, of course, with Halakha.

As the official "dayan" of the Reform movement, Rabbi Freehof has published Responsa which have caused many an Orthodox Rabbi to deplore the fact that such a seasoned Talmudist has "strayed" from Orthodoxy. Although he acknowledges that American Reform Rabbis have gone a long way on the road back to Jewish law, Rabbi Freehof calls for increasing emphasis on a living Halakha which will recapture the creative spirit of the Sages of the Talmud. He wants Halakha to be "guidance," but not "governance," which is a synonym of the Conservative-Reconstructionist programme, enunciated by Rabbi Mordecai M. Kaplan, to "give Halakha a 'vote', but not a 'veto.'"

Although there is a new respect for Halakha in the ranks of American Reform, it is far from being "halakha le' ma'aseh" (practice of Jewish law), according to Conservative and Orthodox opinion. There are no signs of a return of the Reform Rabbis to the Dietary Laws and to the observance of the Sabbath as decreed by Halakha. On the level of the laity Kashrut is very rare among Conservative and Orthodox Jews as well. "It is a commonplace among the modern Orthodox Rabbis," writes Professor Amitai Etzioni in the Spring 1962 issue of "Judaism", "that most of them cannot eat in the homes of the presidents of their congregations, or even of the most devoted members, because the latter do not observe Kashrut to a degree the Rabbis consider satisfactory."

THE CATERING CAPTIVITY

The new middle-class character of American Reform Congregations was demonstrated when, at the C.C.A.R. convention, Rabbi Albert G. Minda discussed "the problem of the caterers" in his Presidential Address. Like many Orthodox and Conservative synagogues, numerous Reform Temples now look to the rent and/or commission of catering establishments on their premises for meeting their financial obligations.

Rabbi Minda warned his colleagues that "the synagogue must not become an appendage to the catering business, nor must the caterer become a quaisi-religious functionary determining ceremonial rites in connection with religious occasions on synagogual premises."

Like hundreds of Conservative and Orthodox synagogues, the new suburban Reform Temples, too, are built on little cash, many pledges, and the hope that the income from the Catering Concession will cover the interest on the mortgage. Some rabbis refer to the stranglehold of the synagogal caterers as "The Catering Captivity."

THE 'AMERICA' EDITORIAL

The editorial in the Catholic weekly "America," published under Jesuit auspices, which provoked the most acrimonious inter-religious controversy within memory, was unjustly seized upon by the defence organisations as "a threat" to American Jews. It was anything but an unfriendly or menacing statement. On the contrary, it paraphrased what such distinguished theologians as Professors Jakob J. Petuchowski and Seymour Siegel had said by way of comment on the Jewish defence organisations and their victories.

Father Thurston Davis, eidtor-in-chief of "America", and some of his associates are frequent guests at the Jewish Theological Seminary of America, and I have it on good authority that Rabbi Louis Finkelstein, President of the Seminary, and the faculty were deeply distressed by the charges and accusations showered upon the weekly and its editors.

(continued on page 9)

FACTS FOR SIMHAT TORAH

INTERVIEW WITH DR. L. JUNG

The International Battle For Torah Education

NEW YORK (CJN) — A series of projects have been undertaken with the support of the Joint Distribution Committee to meet the religious and cultural needs of recently-arrived North African Jewish refugees in France, Rabbi Leo Jung reported this week to JDC Cultural and Religious Committee, of which he is chairman.

Rabbi Jung told the committee that a meeting of some 158 French Jewish leaders last week near Grenoble, France, stressed the desire of the refugees to retain their Jewish identity. While emphasizing the urgent welfare needs of the newcomers, the conference underscored the lack of synagogues, schools and Jewish centers to provide for their spiritual and educational needs.

The Joint Distribution Committee is supported by the United Jewish Appeal of Toronto through the United Jewish Relief Agencies.

"North American Jewry, and the leaders of JDC, are to be commended for recognizing that the problems of the refugees in France today concern not bread alone, but Torah as well," Rabbi Jung said. "This sensitivity to the cultural and religious needs of the uprooted Jewish newcomers reflects JDC's traditional philosophy of building for tomorrow, even while coping with the emergencies of today.

"It is worth nothing that JDC's support for cultural and religious programs dates back to its very beginnings more than 45 years ago."

Rabbi Jung pointed out that JDC and French Jewish Welfare organizations early this year established a special fund of $600,000 to cope with the pyramiding problems of North African Jewish refugees. Additional contributions from other European communities have increased the fund to $800,000, of which $200,000 has been allocated for cultural and religious projects. JDC receives its funds from the campaigns of the United Jewish Appeal.

Approximately 100,000 Jews have arrived in France from Algeria during the past four months. Thousands more came from Tunisia, Morocco and Eastern Europe during the same period, bringing the Jewish population of France to nearly 500,000, and making it the fourth largest Jewish community in the world.

Many of the new arrivals have settled in cities and towns where Jews had never lived before, Rabbi Jung declared, and where there are consequently no synagogues, schools, or other facilities to provide for their cultural and religious needs. The influx has also doubled and tripled the size of many Jewish communities, including the city of Marseilles, as well as smaller cities like Nimes, Toulouse, Montpellier and Avignon. This sudden growth

(Continued on page 6)

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Toronto Synagogue News

TALMUD CLASS

A weekly **Talmud class**, established three years ago, began its session on Wednesday evening, October 17th, at 8:30 p.m. at the **Mizrachi-Hapoel Hamizrachi Center**, 86 Vaughan Road. At present the group is studying the tractate, "Sanhedrin". **Rabbi G. Felder**, president of the **Rabbinical Council, Toronto Division**, conducts the class.

BETH EL (Don Mills)

During the Succoth festival which will be celebrated on Friday night, October 19th at 8:00 p.m. and on Saturday morning, October 20th, at 9:30 a.m., **Rabbi Solomon Spiro** will deliver a sermon on, "A New Year and A New Perspective on Life". **Dr. V. Chrom** will officiate as cantor.

Services on Saturday night, October 20th, will include a consecration ceremony for the children entering the first grade of the **Beth El religious school**, to start at 7:00 p.m. Participating will be: **Mr. David Schultz**, education chairman; **Mr. Norman Schneidman, Mrs. Judith Field, Miss Malka Pshisusky**, members of the faculty. Every child will receive a miniature Sefer Torah.

LEE BERMAN

B'NAI ISRAEL-BETH DAVID

The **B'nai Israel-Beth David Congregation**, 55 Yeomans Road, Downsview, will hold its initial social event for the coming season on Sunday evening, October 21st, at 8:00 p.m., in the social hall of the synagogue. Featured artist will be **Mr. Lee Berman**, American comedian and start of radio and television. A movie will be shown, depicting the dedication of the sanctuary.

A congregational kiddush will take place on Simkhat Torah morning, Sunday, October 21st.

MYER DORN

SHAAREI SHOMAYIM

Myer Dorn, prominent Windsor lay leader, was appointed Executive Director of Shaarei Shomayim Congregation.

Mr. Dorn was Windsor's Chairman of Canadian Jewish Bicentenary and was chosen "Man of the Year" for 1962 by the Brotherhood Week Committee of Windsor.

He also served in Windsor on the Mayor's committee for the study of hospital bed shortage and was editor of the prize winning B'nai B'rith bulletin.

B.B.B.I. YOUTH

Mr. Gerrold Hyman has been engaged as director of the **United Synagogue Youth Group** and the **Tefillin Club at B'nai Israel-Beth David Congregation.**

Cantor David Greengarten led the High Holyday services.

JEWISH MEN'S CLUB

The Great Lakes Region of the **National Federation of Jewish Men's Club, Inc.**, will hold its conference at the **Adas Shalom Synagogue**, 7045 Curtis Avenue, Detroit, Michigan, from November 2nd through 4th. This includes **Conservative Synagogue Men's Club** in Ohio, Michigan and Ontario.

The Toronto synagogues represented are: **Adath Israel, Beth Am, B'nai Israel-Beth David, Beth Emeth, Beth Sholom, Beth Tzedec. Beth Jacob** will be the Hamilton representative. London wil be represented by **B'nai Israel and B'nai Moses Ben Judah.**

Theme of the conference will be, "Role of the Layman in Conservative Judaism".

The gala ball will be held at the synagogue on Saturday, November 3rd.

Ontario officers of the Great Lakes Region are: **Mr. Harry Polevoy**, vice president; **Harry Lewis**, past president.

SHOMRAI SHABBOS

Shomrai Shabboth Congregation is the only synagogue in Toronto where the hasidic custom of sounding the shofar on Hashana Rabah during Hoshano - Hakofos is practiced. Shnini Atzeret evening services and Hakofos are on Friday, October 19th, at 6:15 p.m.

Talmud class is on Saturday October 20th, at 8 a.m. Shacharis services will be conducted by **Cantor M. Solomon** at 9:00 a.m.

Sisterhood will give a Simchat Torah party for the children on Saturday, October 20th, at 4:00 p.m. An adult festival will take place at 5:00 p.m. Sunday, October 21st, Simchat Torah services and Hakofos will be held, led by **Cantor M. Solomon** at 8:30 p.m.

OBITUARY

FRANCES HAVELOCK

On October 10th in the morning, Frances Havelock, beloved mother of Ray and sister of Simon Rosenman, (Brandon, Man.) and Mrs. E. Levitt (Bessie) died suddenly, the victim of an automobile accident. Mrs. Havelock was deeply mourned by her relatives and her many friends throughout the city. The funeral services were conducted by Rabbi Stuart E. Rosenberg at Beth Tzedec Synagogue.

Frances Havelock was loved by all who knew her and will be deeply missed, not only by her own family, but also by the family of her dearly devoted daughter-in-law Mrs. R. Havelock (Zena). She had helped many people during her lifetime and many who have leaned on her for support will feel the loss very much. All who knew her, loved her.

Mrs. Havelock would have been 64 later this month.

LOUIS LABOL GOLDBLATT

LOUIS LABOL GOLDBLATT, age 42, Oshawa General Hospital, 963 Mohawk, Oshawa, formerly of Hamilton. Survived by his wife Bess Goldblatt and three beloved children Howard, Sharon and Risa. Also 3 brothers Wilfred Goldblatt, Abe and Eli Goldblatt. Three sisters Mrs. Al Vine, Mrs. B. Cohen and Mrs. C. Eber.

Funeral services were held Monday, October 15th, 2 p.m. at Beth Jacob Synagogue in Hamilton. Interment at Beth Jacob Cemetery.

Labol Goldblatt was general manager of Industrial Disposal Limited of Oshawa. He was a member of Beth Jacob Synagogue in Hamilton, Beth Zionist Congregation of Oshawa. He was past president of B'nai B'rith Lodge of 1961.

Son of Mr. & Mrs. Chama Goldblatt (deceased) of Hamilton was born in Lithuania. He suffered a very long illness.

Labol Goldblatt was loved by all who knew him and will be deeply missed not only by his family but by all his business associates.

PROFILE

By M. GINSBURG

Montreal's Joel Sternthal

Montreal (CJN) — Joel Sternthal, national persident of the Religious Zionist Movement of Canada (Mizrachi-Hapoel Mizrachi) and one of the most dedicated leaders of Montreal's Jewish community, will be honored on October 25th at a testimonial dinner where the foremost citizens of Montreal will pay tribute to a man who has done so much in relatively so short a time for the benefit of so many.

Sternthal has been in Canada for forty-one years. During the last twenty-six years, he has played a vital role in all fields of communal endeavor. By nature a self-effacing, extremely modest man, many a time his appearance misleads the interlocutor. J. Sternthal speaks little, as the old Talmudic maxim goes, but likes to act. Though a typical Jewish "folksmentsch", a self-made man, he possesses a vast amount of Jewish knowledge and general culture. There are very few persons in this city who, like Mr. Sternthal, understand the problems of equating the young generation and the problems of Jewish unity for the purpose of securing our future. He is pragmatic yet, at the same time, profoundly idealistic when the ideals of Zion and Torah are involved.

HAILS FROM THE UKRAINE

Joel Sternthal comes from a small town in the Ukraine. All his life in Montreal he has remained the Jew of the *shtetel*, the leader of the *shtetel* — in the best sense of the term. Despite his overwhelming success in business, Mr. Sternthal never has deviated from his beliefs and adherence to the Jewish traditional way of life.

The Adath Israel Congregation in Montreal was a small Shul when Mr. Sternthal was elected its president. Shortly after, however, under his leadership Adath Israel became the spiritual center of thousands of devoted Jews. Under his presidency, a new, modern edifice rose. Thus Adath Israel slowly emerged into what it represents today: one of the great Jewish houses of worship and a leading congregation in this city.

Outremount in general has benefited from this important spiritual center which embraces a synagogue, a Talmud Torah and a day school.

Sternthal also realized that elementary Jewish education was not sufficient. Hence he became active in the promotion of a second-

JOEL STERNTHAL

TORAH EDUCATION

(Continued from page 5)

has completely swamped existing facilities.

To provide more adequately for the spiritual and educational needs of the refugees, the French Jewish community has developed close to 40 projects, in consultation with Stanley Abramovitch, JDC Education Consultant in Geneva. These projects, including synagogues, schools, centers, and other facilities, draw on the special JDC-*Fonds Social Juif Unifie* fund, grants from the Conference on Jewish Material Claims Against Germany, and other sources. Rabbi Jung noted that in a great many cases the communities are sharing the costs.

Projects which have been completed, he said, include the construction of two community neighborhood centres, four synagogue-Talmud Torah centres, and renovations in three institutions of learning.

Rabbi Jung also listed six community or synagogue-Talmud Torah projects already in progress, as well as repairs and renovations in seven Yeshivas and Talmud Torahs.

In addition, Rabbi Jung declared, construction of four community centres, four synagogue or Talmud Torahs as well as repairs and expansion of 6 Yeshivas and Talmud Torahs are in the planning stage.

TORONTO OBITUARIES

BLACKMAN, Max. On October 7th, late of 271 Grace St.

BELLACK, Rose Mary. On October 8th, late of 17 Hillmount Ave.

HAVELOCK, Frances. On October 10th, late of 934 Shaw St.

KOSKIE, Marnie. On October 10th, late of 53 Whitburn Cres.

LONDOE, Louis. On October 7th, late of 24 Belgravia Ave.

PERLUMUTTER, Irving. On October 10th, late of 90 Greensides Ave.

PEZIM, Izidor. On October 10th, late of 20 Rosseau Rd.

SHULMAN, Joseph. On October 7th, late of 556 Old Orchard Grove.

Services arranged by Park Memorial Chapel, 508 Spadina Ave.

FALUS, Michael. On October 9th, late of 460 Winona Dr.

MALTIN, Fanny. On October 8th, late of Sarnia, Ont.

SAFER, Fanny. On October 9th, late of 363 Joicey Blvd.

ZUKER, Jacob. On October 7th, late of 5 Glen Cedar Rd.

ZUKER, Minnie. On October 7th, late of 5 Glen Cedar Rd.

Services arranged by College Memorial Chapel, 331 College Street.

Preserve the memory of the deceased by planting trees in Israel. An appropriate certificate is sent to the bereaved family. JEWISH NATIONAL FUND, 924-7145, 651 Spadina Ave., Toronto.

BAR ILAN

(Continued from page 3)

partake," as we say on Passover eve. There are others, more realistic, who recognise that in the conditions of modern Israel, where there is an intense shortage of opportunity for higher education, the University would thus quickly lose its religious character, as the majority of students would reflect the secular, even anti-religious, trends in the population. On the other hand the University would destroy its aim if it reverted to ghetto-status. The result is a compromise: while a special effort is made to provide opportunities to those who are close in spirit and background to historic Judaism, no student is ever excluded purely on the grounds of religious non-observance. In the selection of teachers the same principle applies; it would be impossible for the University to maintain its religious character if the senior posts (especially in the Judaica field) were to be held by men who did not deeply understand and share the religious faith of the founders. Nor is there anything very startling about this; to this day many of the senior posts in the Oxford Divinity School, as is well known, are tenable only by faithful adherents of the Church of England.

As regards the content of teaching and research, it must be admitted that beyond laying down obligatory courses in Judaica, little has been done to direct teaching and research in the University as a whole along positive Jewish lines; little has been done to generate a current of new ideas. Here perhaps we may note a critical shortage of funds to assist research projects. What is needed is a benefactor to devote suitable sums of money for specific, Jewishly orientated research projects in the arts and sciences; the University is specially fitted to pursue this task. But above all, what is lacking is the leadership, intellectual and spiritual, which would galvanise such research and give unity and purpose to the academic effort of the University.

Recently, in an effort to solve the administrative and academic problem, a rector was appointed to the University. He will be Chairman of the Senate and will represent the interests of the Faculty, "vis-à-vis", the Board of Governors. The Professor chosen is Dr. Moshe Jammer, head of the Department of Physics and widely respected both in Israel and abroad as an authority in the field of theoretical physics and the history of science. His book, "Concepts of Space," carries a foreword by Albert Einstein. This appointment, it is hoped, will help to bring about an orderly solution of many of the University's difficulties, in the handling of which statesmanship and moderation are required. But it is hardly intended as a substitute for the office of President, nor in itself is the appointment of a rector likely to solve the financial, administrative and religious problems which still face the University in these critical years.

In many respects it may be said that Bar-Ilan is a microcosm of religious Jewry as a whole in this testing-time. If Bar-Ilan is at the cross-roads, if Bar-Ilan is searching for a formula, it is because Jewry in our day is also seeking a new formula, is also in need more than ever of intellectual and spiritual leadership. If this young University succeeds in the next few years in overcoming its many problems—and it rests with its friends outside as well as those within the University to see that it does — this will be a happy sign for the future of Jewry as a whole.

during all these years of prominence in Jewish communal life. He was the first president of the Lubavitcher Yeshivot and Merkaz Ha-Torah, chairman of the Friends of The Yeshiva University in New York, a former co-chairman of Israeli Bonds and co-chairman of Bar Ilan University. In fact, there is no area of cultural and philanthropic activity in which Sternthal has not been actively engaged.

In all these efforts he is aided by his wife, Sarah, daughter, Judith Gelber, and his sons, Bernard, Norman and Melvin. One of his sons studied at Bar Ilan University.

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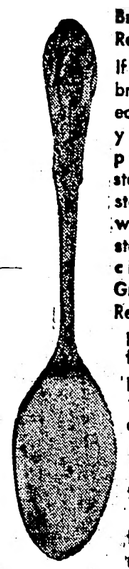

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MAINLY ABOUT WOMEN

By ESTHER ZELDIN

● **Rabbi Stuart E. Rosenberg** will deliver an address, "The Making of the American Jew", on Wednesday, November 7th, at 11:45, following the opening session of the **Beth Tzedec Sisterhood's** adult education classes.

A dessert luncheon will take place Wednesday, Oct. 24th, at 1:00 p.m., in the mezzanine hall.

Topics to be discussed include: Hebrew 1, Hebrew 11, Bible, History, The Management of the Jewish Traditional Home and Patterns and Issues in Day School Education.

* * *

● **Toronto Chapter 434, B'nai B'rith,** will held its annual fall tea on Sunday, October 28th, from 2:00 to 6:00 in the home of **Mrs. Aaron Wolfe.**

Guests will be welcomed by the president, **Mrs. Isaac Ray,** and the tea convener, **Mrs. Max Roher.**

Among those expected to preside at the tea table will be: **Dr. Reva Gerstein, Mrs. Phillip Givens, Mrs. M. A. Levy, Mrs. D. Leslie, Mrs. W. W. Marjoribanks Mrs. Irving Paisley, Mrs. Nathan Phillips, Mrs. Vernon Singer, Mrs. M. S. Till and Mrs. A. G. Volpe.**

* * *

● **Mrs. Arthur Hailey** will review her husband's novel, "In High Places", at a meeting of **the Lady Reading Club** on Wednesday, October 24th, in the home of **Mrs. Maurice E. Stark.**

* * *

● "A Flurry of Fashions" is the title of **Beth Sholom Sisterhood's** annual tea and fashion show on Thursday, October 25th, at 2:00 p.m. and 8:30 p.m. in the synagogue.

Door prizes include a white fox cape and vacation trips to the Catskill mountains and Miami Beach. Proceeds will be used to further the Sisterhood's youth program.

* * *

● **Pesach Schindler,** educational director of the **Adath Israel Congregational School,** was guest speaker at the **Beth Am Sisterhood's** October meeting.

Mr. Schindler spoke on, "The Need, Objectives and Results of the United Synagogue Youth Movement".

Head table guests included: **Mrs. Stanley Gibbs,** president; **Dr. Albert L. Raab,** spiritual leader of the Beth Am congregation; **Arthur Siggner,** chairman, **United Synagogue Youth Commission, Ontario Region; Mrs. Peter Shour,** youth chairman, **Ontario Branch, National Women's League,** and Sisterhood program chairman; **Peter Shour,** congregation vice president; **Mrs. Sam Wise,** Sisterhood vice president; **Mrs. Jack Freedman,** Sisterhood Youth chairman and meeting coordinating chairman; **Dr. Jerry Leavens,** Men's Club youth chairman; and **Mrs. Yetti Dobbs,** recording secretary.

Among the guests were members of the **Toronto United Synagogue Youth Groups,** including **Seymour Epstein,** president **Eastern Canadian Region, U.S.Y.**

* * *

● **B'nai B'rith** presidents and bond chairmen attended a meeting in the home of **Mrs. Nathan Hennick.**

B'NAI B'RITH WOMEN PLAN ALL-OUT SUPPORT OF TORONTO BOND DRIVE

Mrs. Nathan Hennick, Israel Bond Chairman for Toronto B'nai B'rith Chapters was hostess at her home on October 4th for gathering of Presidents and Bond Chairmen of B'nai B'rith women. Plans were formulated for a concentrated program of activities in each chapter geared at achieving the goal of EVERY B'NAI B'RITH WOMAN A BOND OWNER IN HER OWN RIGHT.

A highly successful innovation this year has been the introduction of Bond Clubs in B'nai B'rith groups.

Standing above are (from left to right):

Mrs. Samuel Spencer, Past Bond Chairman; Mrs. Rose Wolfman, Vice - President, Wilson Heights Chapter; Mrs. Sam Wasserman, Bond Chairman, Don Mills Chapter; Mrs. Shirley Wagman, President, Wilson Heights; Mrs. Miriam Freedman, President, Sha'aron; Mrs. A. Krauss, Bond Chairman, Manor; Mrs. Rose Zippan, President, Upper Canada; Mrs. Seymour Roebuck, Bond Chairman, York; Mrs. Morris Grant, Bond Chairman, Northview; Mrs. Percy Heiber, Past Bond Chairman; Mrs. Murray Morganthau, Women's Committee.

Seated in front row, from left to right: Mrs. Eric Exton, Co-Chairman, Israel Bonds; Mrs. Nathan Hennick, Chairman, Israel Bonds.

Among the guests were: **Mrs. Morris Zweig,** chairman, Women's Division, State of Israel Bonds; **Mrs. Irving Posluns,** associate chairman, Women's Division, State of Israel Bonds; **Mrs. Murray Morganthau,** women's committee; **Mrs. Nathan Hennick,** B'nai B'rith bond chairman; **Mrs. Eric Exton,** co-chairman; **Mrs. Samuel Spencer,** past bond chairman; **Mrs. Percy Heiber,** past bond chairman; **Mrs. Sam Wasserman, Don Mills chapter; Mrs. A. Krauss, Manor chapter; Mrs. Morris Grant, Northview chapter; Mrs. Joseph Lyons, Regent chapter; Mrs. Miriam Freedman, Sha'aron chapter; Mrs. Rose Zippan, Upper Canada chapter; Mrs. Shirley Wagman, Wilson Heights chapter; Mrs. Rose Wolfman, Wilson Heights chapter** and **Mrs. Seymour Roebuck, York chapter.**

* * *

● **Beth Tzedec Sisterhood's** "Book of the Brunch" opening meeting will take place on Tuesday, October 23rd, at 10:00 a.m. in the mezzanine hall.

The book, "Perfidy", written by **Ben Hecht** will be reviewed by J. Hayman.

* * *

● Plans for a dance, scheduled by the **Clanton Park Sisterhood** on January 26th, were formulated at a recent meeting conducted by **Mrs. M. Neuberger.**

Mrs. J. Weil gave a review of the Jewish holidays. Hostesses were **Mrs. C. Levenstein** and **Mrs. S. Kravitz.**

● **Devorah Club, National Council of Jewish Women,** has planned "The Study of Mankind" as its major study project.

At a meeting in the home of **Mrs. Irving Arnold,** members discussed "The Story of Philosophy" written by Will Durant.

Mrs. M. Grossman is the president and **Mrs. R. Rubin** is program chairman.

* * *

● **Shaarei Tefillah Sisterhood** held a meeting in the synagogue Sisterhood hall. **Mrs. Jean Desson** presided.

The Sisterhood's first shabbat to be convened by **Mrs. A. Goodman** will be held on October 27th.

A review of Ben Hecht's book, "Perfidy", will be featured at the November 7th luncheon meeting.

Conveners of a consumer-demonstration to take place Dec. 3rd are **Mrs. P. Berg, Mrs. M. Hishler and Mrs. G. Zeldin.**

The Synagogue dedication dinner is planned for Saturday, December 3rd.

Mrs. M. Miskin is convener of the Sisterhood's first Donor Dinner to be held in the spring.

New members of the sunshine committee are **Mrs. G. Rosen** and **Mrs. N. Raskin.**

Seated at the head table were **Mrs. Jean Desson, Mrs. T. Rosenberg** and **Mrs. M. Rosenzweig.**

* * *

● **Max Schecter, B'nai B'rith** bond chairman, delivered an address on the current State of Israel bond campaign at a meeting of **Central Chapter. Mrs. Jerry Albert** presided.

* * *

● Future money-raising projects were discussed by members of **Etzion Chapter, Mizrachi Hapoel Hamizrachi,** at a meeting in the home of **Mrs. S. Applebaum. Mrs. L. Rosenfield** conducted the meeting.

(Continued on Page 10)

WHO'S COMPLAINING?

By RUTHIE

The other day I read in an advice-to-the-lovelorn column where a husband complained that his wife never gets up to make him breakfast. She contends that idea is old-fashioned. Nowadays ninety-eight percent of wives sleep through and let their men make their own breakfast or eat out.

* * *

I don't know. I'm a nut from the old school. If Ned has to take a business trip and must make a plane at six-thirty in the morning, I'm up brewing coffee at five. And I'll bet I have loads of company — at least a couple of thousand other wives.

Of course I'm not so good natured at such an hour. I have a selfish reason for catering to my husband. Short and simple, I don't trust him in the kitchen.

At one time I harbored the idea that it would do him good not to be too dependent upon me. After all, what is there in making coffee and boiling an egg?

Nu, nu, so I had it, but good. My spouse is the kind who can't tell a kettle from a frying pan. So naturally I didn't expect him to make regular coffee. Instant coffee is his limit.

Well, first of all, he woke me to show him how to boil the water. I was fit to be tied. If I had to demonstrate how to boil water, I could have made it myself. I told him I didn't care if the house burned down. "Shift for yourself."

Several hours later I awoke, rested and alert. But when I saw the kitchen — *siz mir gevurren shvartz far die oigen* (it became black before my eyes)! The electric kettle stood on my beautiful, birch table, leaving a white ring on the surface; the cord lay across the stove, trailing along the floor in a pool of water; the egg dish was encrusted with yellow goo; and, to top it off, there was a *flaishig* (meat) spoon on a *milkhig* (dairy) saucer!

The butter lay melting with the sun full force upon it. The bottle of milk stood uncovered and the jar of jam left another sticky mess on the table. Oh, yes, a cigaret butt swam in the coffee cup.

I saw red. It took more time to wipe up the slop than if I had made breakfast in the first place. Never again, I swore.

* * *

As for anything else, I anticipate his needs and rush at the job before he could lay his hands on it. For instance, I place the old newspapers into the garbage can. He has a knack for doing it in such a way that the wind scatters them in all directions, making it necessary for me to go after the pages. I quickly hang up his hat and coat. If it were up to him, they'd lie on the sofa forever. I brought him the stepladder when he actually put up the *sukkah* (hut during Sukkot). For he would think nothing of using a dining room chair. I rush to answer every telephone call — the only way I can find out who's calling.

* * *

Life's a series of this and that. But I wouldn't have it any other way. I see home around me without men. And I thank God for every moment I can gripe.

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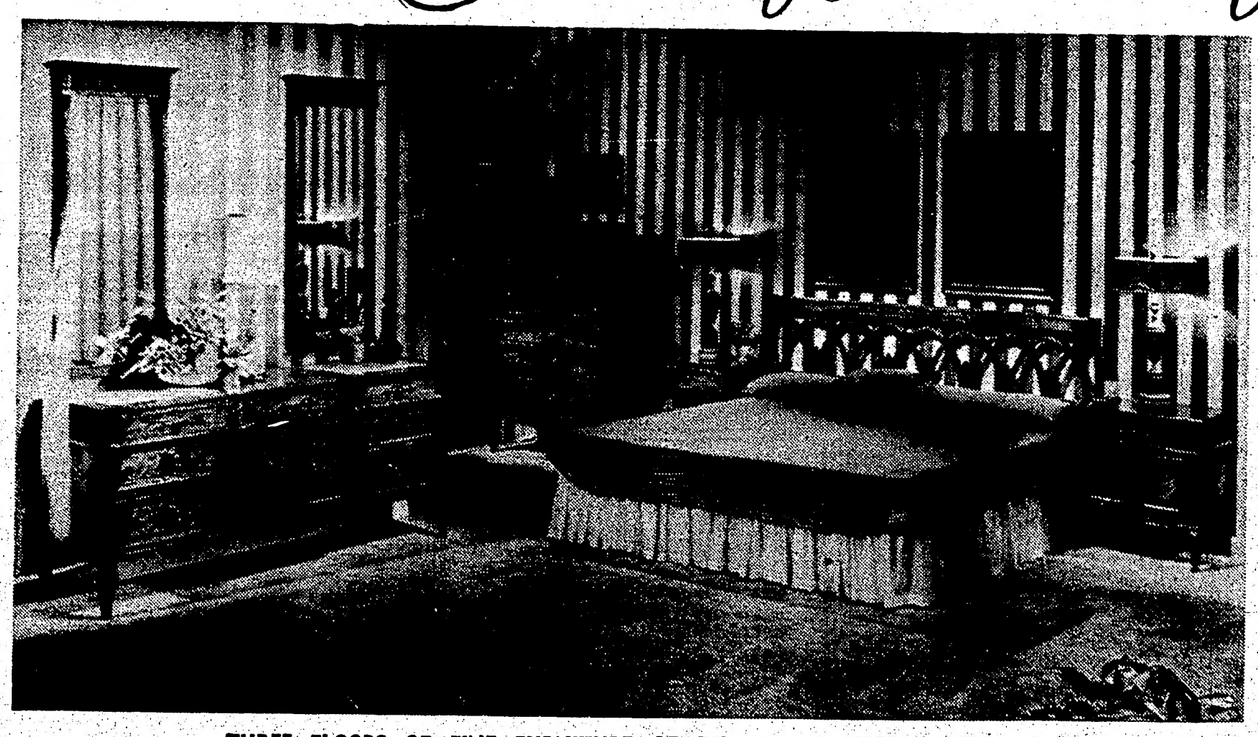
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HUMAN RELATIONS

Life and Children

DR. ROSE N. FRANZBLAU

QUESTION: I lost my husband two years ago. I was left with three children, 7, 3, and 7 months. The oldest has accepted death. I had always shied away from discussing death and hated cemeteries.

My husband had been in the hospital for four weeks, was discharged, was home for a week, then was rushed back and died the next day.

A short time later, my middle child said my husband was in the hospital. I followed along with the hospital story.

One day he asked me, "Is my father dead?" I asked why he asked, and he told me that a friend had told him his father was dead and wasn't coming back. Somehow, I managed to agree with his friend. But, alas, it didn't penetrate. The next day he was again saying something about his father coming home soon. I'm terribly upset. What shall I do?

ANSWER: Knowing a fact intellectually does not always mean accepting it emotionally. The line of demarcation between fact and fantasy is not clearly defined in a child's life. Unpleasurable and unacceptable aspects of life are banished by a little one, in the hope that they will go away like a bad dream. To pay attention to them might make them become real.

Grown-ups, too, sometimes use the mechanism of denial when they cannot cope with a harsh or tragic fact of life.

* * *

Your reluctance to face the issue is the crucial point in this matter. You shared with your middle child his denial of death.

Perhaps you did this because he was getting even less attention than usual. With his father dead and a baby crying for your attention, he was really caught in the middle. Hence, playing this game of disbelief and denial with him was an unconscious way of spending time with him emotionally.

You can be sure your little boy's friend was not the first bearer of news of the death of his father. However, that your son finally repeated it to you suggests that he is now ready to discuss it with you. He wants you to put an end to his game of make-believe.

He, in turn, played along with you because he felt that was what you needed to comfort you. By now, and happily for him, the games he plays with his own friends or with his brother's play-mates have become more real, meaningful and pleasurable to him than the game of denial. However, going to school and leaving his home and mother may have rearoused the old fears and fantasies about death and separation.

To help him, you ought to talk out your feelings and your still unhealed hurt with your clergyman as soon as possible. When you understand your own fears and resentment, you will be able to handle your child and his hurts and help him to see that facing the truth is less painful than avoiding it.

Such withholding may represent deprivation to a child, rather than protection of him. It is important that he does not see in his father's death a desertion or a punishment of him.

It would be helpful to the children to admit that it was hard for you to talk about their father's death. Comforting you can be a source of great comfort to him.

DATELINE: HAMILTON

AS I SEE IT

By PAUL HANOVER

SCOOP! One of our best Talmud Torah teachers is **Alex Seidenfeld.** But get this: his charming wife **Debbie** can't read a word of Hebrew! . . . Sudden Thought Dept.: Since **Frank Sinatra's** works have been banned in all Arabian countries, does this cut him out of tent shows too? . . . and pardon me for bringing it up, but, regarding all those arguments you gals have for school uniforms for your daughters, wouldn't they fit also for yourselves too? I mean, you talk about clothes competition being rough on the pocket book, what about those **Yom Tov** outfits and cocktail party dresses? How about a nice uniform for those events, girls? Something like, maybe, the ones you see in those Chinese communes?

This note was omitted from a previous column,, but you can add the name of **Ab Walters** to that King East casualty list. And while you're at it, put down this one as a new entry: **Sam Grossman.** He recently opened a sportswear shop. Sam came to us from London, England, via, mind you, fourteen years of Toronto and California. He got the Hamilton bug on a visit to his fellow Londonite, **Syd Bell.**

I wish I could get my rumors straight. First I heard it was the **Waxmans,** then I read in **Charlie Maddison's** race track column, that it was David Levy of USARCO who has the scrap rights to the McKitrick Bridge tied up. Ah well. That's what I get for eavesdropping on my wife's telephone marathons!

Say, I just noticed this is the week-end for the Israeli Bond highlight affair of the season, the Ambassadors' Ball. It will be held in the **Adas Israel** auditorium.

Speaking of the bond campaign reminds me that I happened to overhear (how else could you expect me to fill this column?) **Chester Waxman** expressing his disappointment to **Beth Jacob Congregation** president **Phil Rosenblatt** because **Rabbi Weiner** didn't make a hard sell from the pulpit during the Yom Kippur holiday. This time I'm on Phil's side. I don't think it's fair to get that commercial with a captive audience sincerely bent on the soul-cleansing mission that this most important High Holiday affords them.

By the way, whether it's the times or the new rabbi, there were more people on hand right through to the end, even for Maariv services, than for some years past. My own youngsters got a special kick out of the youth services conducted by one-time Argentinian youth leader, now rabbinical student, **Joshua Alzenberg.** For the first half-hour they just sat there waiting for him to finally say. . . "my name is Jose Jimenez!" His Buenos Aires accent was that thick.

Cantor Zimmerman has recovered from his burst blood vessel and is now back on the job.

That was a tough break for **Ralph Ormond** and his Toronto partners when their now-booming after-hours coffee club went up in flames. Like my **Zaida** used to say always—"Son, there's just no happy medium!" . . . **Max Mintz** has had to make a slight adjustment in his plans for his new King East property. He just completed a deal where the third floor has been taken over on a long-term contract by the Brunswick people. It'll be a current-trend fancy-type billiard parlour for gentlemen AND Ladies. . . And talking about trends, the one for teen ager night clubs that seems big in the U.S. might get a Hamilton try-out.

Main St. West thought: This is what Rome and Florence must be like, my mind signals every time I drive by the still-revamping **Harvey Sobel** location and see all that statuary. I sure hope the people of Hamilton show those statues the same respect the citizens of Rome and Florence do, especially come Hallowe'en time. What a half dozen or so similar works could do for the plaza in front of our City Hall! . . .

HERBERT FOSTER AND MARIGOLD CHARLESWORTH in "THE CHAIRS", one of the two Eugene Ionesco plays being presented now by THE RED BARN THEATRE at Toronto's Central Library. The plays are directed by JEAN ROBERTS.

— Keep Smiling —

HALF A LOAF

Jimmie Robbins, young son of Mr. and Mrs. Harvey Robbins (born Harry Rabinowitz), had a Gentile mother. One day the lad came home and told his father he would stay away from school for the next two days. It was the Jewish New Year.

"We don't observe these holidays," said the father. "So there is no reason for missing two days of school."

"Well, then," replied the boy, "since I'm a half-Jew, I'll stay away one day."

TOO BAD

The old Jew bent over a grave and wailed bitterly.

"So dark is my life," he moaned: "How happy I would have been — how rosy everything would have looked had you not left this world — if only you were yet among the living." This went on for some time.

Many passersby shook their heads sympathetically. Finally a young man approached the sad oldster and asked for whom he was grieving so deeply.

"For my wife's first husband," answered the sage.

ALL SET

Elka and Mendel, an aged couple whose children were married, sat one evening discussing the future.

"Do you know, Elka," said Mendel gravely, "if one of us should die first, I definitely have made up my mind to go to Israel immediately."

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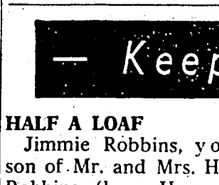

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For this entire week, *The Red Barn* at Central Library Theater presents Ionesco's The Lesson and The Chairs. Happy Days, by Samuel Beckett, has been post poned till the 25th of October due to an accident suffered by *Diane Maddox,* its leading lady.

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DAWN

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CHAPTER 4

"Two men are preparing to meet death at dawn tomorrow," said Ilana, as if she were reading a passage from the Bible. "One of them deserves our admiration, the other our pity. Our brother and guide, David ben Moshe, knows why he is dying; John Dawson does not know. Both of them are vigorous and intelligent, on the threshold of life and happiness. They might have been friends, but now this can never be. At dawn tomorrow at the same hour, the same minute, they will die—but not together, for there is an abyss between them. David ben Moshe's death is meaningful; John Dawson's is not. David is a hero, John a victim...."

For twenty minutes Ilana went on talking. The last part of her broadcast was dedicated exclusively to John Dawson, because he had the greater need of comfort and consolation.

I knew neither David nor John, but I felt bound to them and their fates. It flashed across my mind that in speaking of John Dawson's imminent death Ilana was speaking of me also, since I was his killer. Who was to kill David ben Moshe? For a moment I had the impression that I was to kill both of them and all the other Johns and Davids on earth. I was the executioner. And I was eighteen years old. Eighteen years of searching and suffering, of study and rebellion, and they all added up to this. I wanted to understand the pure, unadulterated essence of human nature, the path to the understanding of man. I had sought after the truth, and here I was about to become a killer, a participant in the work of death and God. I went over to the mirror hanging on the wall and looked into my face. I almost cried out, for everywhere I saw my own eyes.

As a child I was afraid of death. I was not afraid to die, but every time I thought of death I shuddered.

"Death," Kalman, the grizzled master, told me, "is a being without arms or legs or mouth or head; it is all eyes. If ever you meet a creature with eyes everywhere, you can be sure that it is death."

Gad was still leaning over the radio.

"Look at me," I said, but he did not hear.

"John Dawson, you have a mother," Ilana was saying. "At this hour she must be crying, or eating her heart out in silent despair. She will not go to bed tonight. She will sit in a chair near the window, watch in hand, waiting for dawn. Her heart will skip a beat when yours stops beating forever. 'They've killed my son,' she will say. 'Those murderers!' But we are not murderers, Mrs. Dawson ...."

"Look at me, Gad," I repeated.

He raised his eyes, shot me a glance, shrugged his shoulders, and went back to the voice of Ilana. Gad doesn't know that I am death, I thought to myself. But John Dawson's mother, sitting near the window of her London flat, must surely know. She is gazing out into the night, and the night has a thousand eyes, which are mine.

"No, Mrs. Dawson, we are not murderers. Your Cabinet ministers are murderers; they are responsible for the death of your son. We should have preferred to receive him as a brother, to offer him bread and milk and show him the beauties of our country. But your government made him our enemy and by the same token signed his death warrant. No, we are not murderers."

I buried my head in my hands. The child outside had stopped crying.

In all probability I had killed before, but under entirely different circumstances. The act had other dimensions, other witnesses. Since my arrival in Palestine several months before, I had taken part in various tangles with the police, in sabotage operations, in attacks on military convoys making their way across the green fields of Galilee or the white desert. There had been casualties on both sides, but the odds were in our favor because the night was our ally. Under cover of darkness we took the enemy by surprise; we set fire to an army encampment, killed a dozen soldiers, and disappeared without leaving any traces behind. us. The Movement's objective was to kill the greatest number of soldiers possible. It was that simple.

Next Chapter — following week)

DATELINE N. Y.

(Continued from page 5)

The Jewish defence organisations are said to be preparing for "the second round" of the fight for the "literal" interpretation and application of the First Amendment. In the meantime, Americans — Jews and Christians — would like to know why it is all right for children to pray at Interfaith Rallies in New York's Central Park, on city premises and under city auspices, and for their parents to join in prayer under all sorts of government auspices, while a twenty-two word non-denominational prayer is proscribed as a negation of traditional American principles of freedom of religion.

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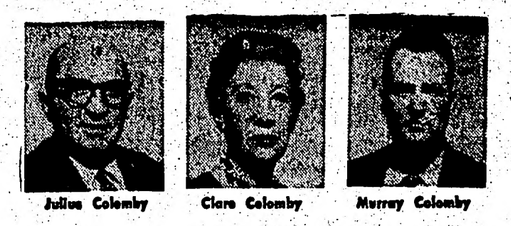

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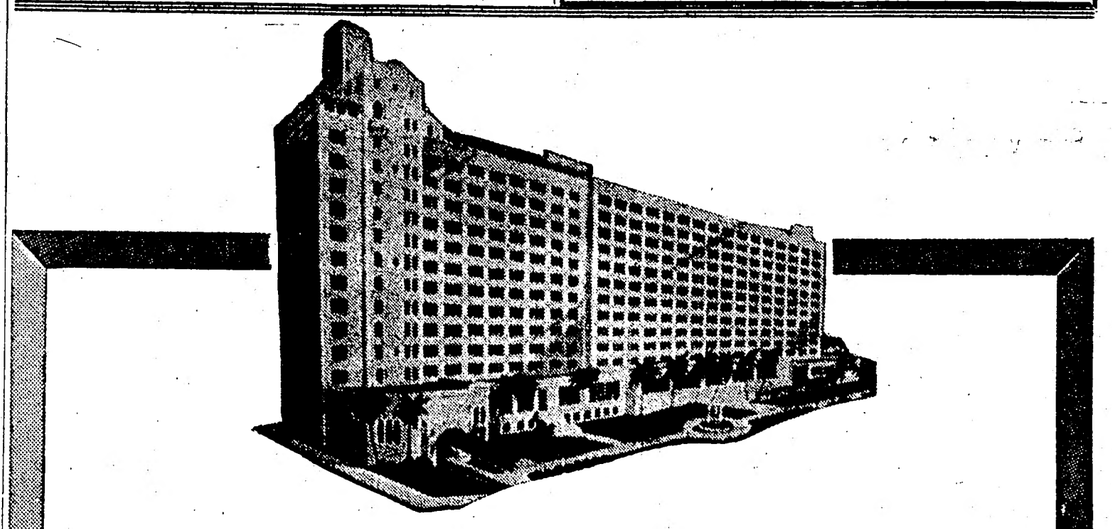

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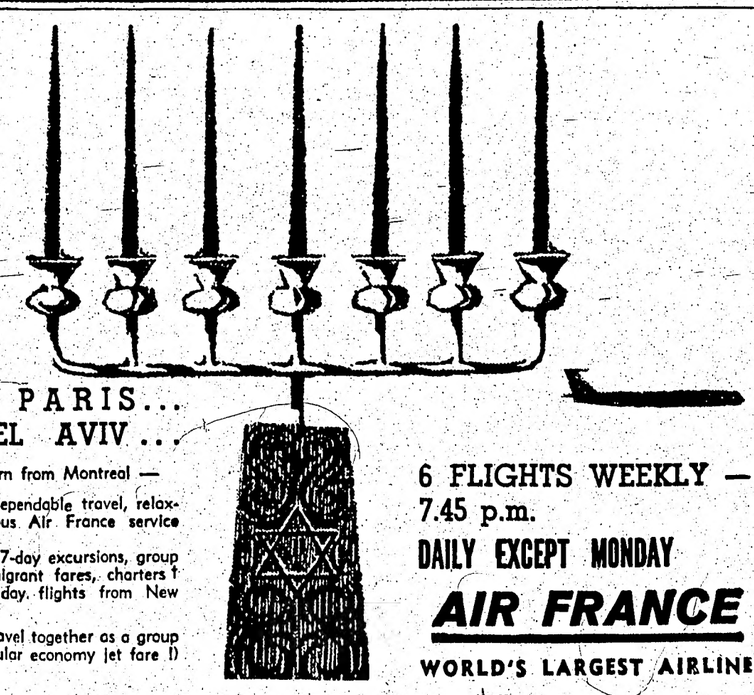

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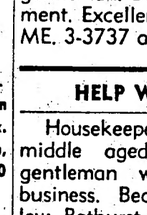

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MAINLY ABOUT WOMEN

(Continued From Page 7)

Reports were given by **Mrs. N. Shields,** bazaar convener, and **Mrs. J. Appleowitz,** tealess tea convener.

The evening's raffle donated by the hostess was won by **Mrs. L. Rosenfield.**

* * *

● **Manor Good Age Club** held its initial meeting in the northern branch of the Y.M.H.A. Guest speaker, **Kark Cohl,** discussed Jewish humor.

* * *

● **Beth El Sisterhood** will hold its third annual Art Exhibit on Saturday, October 27th and Sunday, October 28th, in the synagogue on Don Mills Rd.

Neil M. Morrison, dean of the Joseph E. Atkinson College of York University, officially will open the exhibit at the Saturday evening Sherry Party.

The exhibit will include paintings, graphics, sculptures and ceramics. Contributing artists include: **Aba Bayefsky, Jack Reppen, Sarah Jackson** and the **Five Potters.**

Proceeds will be used to purchase books and equipment for the **Beth El Hebrew School.**

* * *

● Members of **Ben Gurion Club, Pioneer Women,** discussed a crash membership drive at a meeting in the home of **Mrs. Stanley Cohn.**

Members present included: **Mrs. Cynthia Cohn, Mrs. Barbara Feldman, Mrs. Anne Hoffman, Mrs. Anne Shilffer, Mrs, Eva Spring, Mrs. Rose Tepperman, Mrs. Bertha Train** and **Mrs. Shirley Train.**

* * *

● **Mrs. Samuel Spencer** discussed the State of Israel bond campaign at a meeting of **Regent Chapter, B'nai B'rith,** in the home of **Mrs. Joseph Lyons.**

Mrs. Miriam Weisman presided.

* * *

Mrs. Pearl Krauss will be guest speaker at a "Friendship Night", sponsored by the **Ontario Branch, National Women's League of the United Synagogue of America,** on Wednesday, October 24th, at 8:30 p.m., in the **B'nai Israel-Beth David Synagogue.**

National Torah fund chairman since 1958, Mrs. Krauss is also a member of the national executive board, chairman of the Torah fund speakers' bureau and chairman of Chay-yay Olam project.

She is an active board member of many organizations, including: United Jewish Appeal, Long Island Chapter, Zionist Organization of America; Jewish Theological Seminary; and the Solomon Schecter School in Queens, New York.

THE UNITED STATES AND ISRAEL

(Continued From Page 4)

to 1955 the US was still, in Mr. Henry Byroade's words, a supporter of "Israel's existance," but it was never a supplier of its defense machine.

Then, in September, 1955, the Egyptians found their new source of arms and the race was on. Again and again Israel asked the US for permission to purchase American weapons, especially fighter planes to meet the Ilyushin bombers supplied to Egypt by the USSR, but Mr. Dulles never believed that Egypt was entirely lost to the West, and although he had offended Nasser in many ways, he did not want to take the final step in this direction by selling arms to Israel.

In 1955, Dulles invented a new way of walking the tightrope: he declared publicly that the US would not oppose arms sales to Israel by any other power, and he privately encouraged Canada and France to make them. This was Dulles' commitment by proxy, which still left him on the fence.

This led to the awkward position in which the US found itself after the Sinai campaign. In the relative calm of the years following the campaign, the U.S. again abstained from supplying major armaments to Israel or helping Israel to buy elsewhere.

FRIEND OR ALLY

One reason why the US has always been reluctant to supply heavy weapons to Israel is that Israel is considered a friend rather than an ally.

The US has never made any move to acquire bases in Israel as it has in Turkey, Iraq and Pakistan. One obvious reason is that Israel has no border with the Soviet Union and the idea of "containment" is important to America.

Another reason is that the US has always hoped to be able to use the resources of the Arab countries in case of a conflict with the Soviet Union. The ties that bind the US to most of the Arab countries are strategic rather than commercial; those that bind the US and Israel are friendship and common philosophy rather than cold war strategy.

Were the US reduced to attempting to use Israel as a strategical military outpost, it would mean that both nations were in a desperate position. The Russians would be more confirmed in their idea that Israel is an aggressive outpost of Yankee imperialism, and it would become increasingly easy to convince the Arabs of that.

The Arab-Israel conflict would become more indelibly a part of the Cold War — and, hence, more insoluble. Short of that the US seeks a balance between "Jewish votegetting" and "Arab appeasement" to maintain friendship on both sides and keep the resources of the whole Middle East available to defend itself from dangers to the North.

This essay was written for The Jerusalem Post.

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MONTREAL OBITUARIES

BERLIND, Henry. On Sunday, October 7th, 1962, beloved husband of Fanny and father of Samuel J., Moses, Ethel, Mrs. M. Carin (Polly), Mrs. M. Klar (Bertha), Mrs. S. Miller (Rachel), Mrs. A. H. Lewis (Miriam); also survived by 10 grandchildren.

EIN, Dr. Myer Theodore of Lyndhurst, N.J. On Sunday, October 7th, 1962, beloved husband of Hannah, father of Richard; also survived by brothers Dr. Wm B. Ein and Dr. Harry M. Ein of Newark, N.J., Albert L. Ein of Montreal, sisters Mrs. Jack Barsha (Eleanor) of Wilmington, Delaware, Mrs. Sam Mencher (Bessie) of New York, Sarah Ein, Mrs. Henry Dainow (Ricky) and Mrs. Harry Kostman (Henrietta) of Montreal.

GARBER, Albert (Alter). On Sunday, October 7th, 1962, beloved husband of Ida Yagod, father of Sylvia, brother of William Garber.

HARRISON, Bernard Samuel. On Friday, October 5th, 1962, beloved husband of Libby Belson, father of Mrs. Ralph Starke (Shana) and Stephen, son of Mrs Sonia Harrison and the late Samuel Harrison, brother of Mrs. Hugh Barnet (Billie) and Syd; also survived by one grandson.

LEFTICK, Sam. On Saturday, October 6th, 1962, beloved husband of Molly Schwartz and father of Anne and Mrs. Lil Spector and Elsie Luwish, New Jersey.

MENDELCORN, Ida. On Thursday, October 11th, 1962, wife of the late Baruch Mendelcorn, beloved mother of Mrs. L. Klempner (Flora) and Leonard, daughter of Mr. and Mrs. E. Beckleman, sister of Mrs. Etta Granofsky, Mrs. Rae Kravitz, Mrs. Molly Wowa, Mrs. Faige Bernstein; also survived by 4 grandchildren.

MILLER, Abraham (Abe). On Wednesday, October 10th, 1962, beloved husband of Blema Cooper, father of Jack and Helene, brother of Joseph, Lyon, Ben, Israel, Louis and Gordon, of Cornwall, Ont., Mrs., J. Sorffer (Jennie), Mrs. J. Richer (Molly) of Montreal, Mrs. N. Kastner (Mary) of Edmunston, N.B., Lillie Miller of Cornwall, Ont.

PAPPELBAUM, Sara. On Thursday, October 9th, 1962, Sara Surkes, wife of the late Ernest I. Pappelbaum, beloved mother of Stanley J. and William L., daughter of Max Surkes, sister of Mrs. Sam Penner (Molly), Mrs. Harry Feldman (Zelda), Mrs. Mark Marcus (Frances).

SANDLER, Sam. On Tuesday, October 9th, 1962, beloved husband of Ruth Feller, son of the late Mr. and Mrs. Louis Sandler, brother of Mrs. Peter Goldman (Anne) of Portland, Maine, Mrs. Jack Borren (Yetta), Mrs. Max Rosenthal (Rose) and Eddy.

SILVER, Rachel. On Saturday, October 6th, 1962, wife of the late Solomon Silver, beloved mother of Mrs. Sam Astroff (Ruth), Mrs. Milton Kaplan (Adele) of New York, and David; also survived by 4 grandchildren.

STEIN, Annie (Ghana). On Monday, October 8th, 1962, beloved wife of Herman Stein, sister of the late Nathan Kaufman, mother of Hyman, Kate (Mrs. I. Freeman), Albert, Louis, Joseph, Samuel; also 13 grand children and 7 great grandchildren.

ZILMAN, Annie. On Monday, October 8th, 1962, beloved mother of Jack Zilman.

TORONTO HISTADRUT RALLY

During the month of April, 1963, Jews throughout the world will participate in commemorating the 20th anniversary of the Uprising of the Warsaw Ghetto against the Nazi murderers.

In this connection Jews of Toronto, through the United Organization for the Histadrut, which embraces 100 Jewish societies and landsmanshaften, is holding a Special People's Conference on Sunday, October 28th, where plans will be formulated to show our solidarity with the Ghetto Fighters by building a new wing to the Ghetto Fighters' Museum in Kibbutz Lochemei Hagettaot, Israel.

Another important item on the agenda will be the formation of a Folk-Delegation to Israel in April, 1963 whose function will be to deliver the "Sefer Hazikoron" which the United Organizations will be to deliver the "Sefer Hazikoron" which the United Organizations will present to the Museum.

Guest speaker will be the newly arrived Israeli Consul in Montreal the Hon. Benjamin Sela. The Minister Without Portfolio in the Ontario cabinet the Hon. Allan Grossman, will deliver a special message to the conference. Also participating will be Honorary Chairman Rabbi David Monson.

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